CURRENT ANECDOTES

AND METHODS OF CHURCH WORK.

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Vol. II, No. 5. CLEVELAND, FEBRUARY, 1901. Cut Gems, Vol. VI, No. 5.

FRESH ILLUSTRATIONS FROM CURRENT LIFE.

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THE FUSING OF CHARACTER. (101)

Japanese sword makers often make a sword blade which contains a thousand sheets of metal. The blades of these sabres are made from magnetic iron ores. The steel is produced in small, very thin sheets, and the workman begins by fixing one of them to the end of an iron rod, which serves as a handle. To this are soldered other small sheets, until the mass has a length of about eight inches, a width of about two inches, and a thickness of a little more than a quarter of an inch. This bar is brought to a white heat, doubled on itself, and hammered until it is down to its original dimensions. This process is repeated fifteen times, four similar bars are then soldered together, doubled upon themselves, resoldered and heated, the operation being repeated five times. This process makes the superposed layers so thin that a sabre contains at least a thousand sheets of metal. Strong and effective lievs are usually born of a process much like that. If we are to be useful we must be brought to a white heat in a furnace, pounded on life's anvil, doubled on ourselves and soldered, welded, with new forces, and reheated, until a thousand sheets of the metal of life is brought into one compact and disciplined personality. Men who have never been on the anvil are like jelly fish. Strong characters have all been in the furnace and under the sledge.

SELFISHNESS CARRIED TO ITS LOGICAL END. (102)

One of the most curious wills on record is that of Gottfried Feller, a wealthy Swiss brewer, who died recently. In this will he provided that a banquet should be held every year in his honor, the guests at which are to be the officials of certain societies which are named. Money is provided for this banquet and the guests are to regale themselves with the fine wines which they will find in his cellar and with the excellent tobacco and cigars of which he had accumulated a large store. They are also obliged to use his meerschaum pipes and cigar holders, which are to be carefully preserved from year to year for this odd purpose. Finally, during the banquet the guests are required to drink their wine from silver goblets which were highly prized by Herr Feller, and when the dishes are removed from the table a toast is to be drunk in his honor. In regard to the decorations of the table, the will says that the place of honor must be occupied by the largest and most beautiful of Herr Feller's silver goblets, and that it is to be wreathed with flowers. This is carrying selfishness to its logical conclusion. How narrow and mean it looks when we stand off and see it in another. Selfishness is the ugliest thing in the world. The life that is most beautiful, most like Christ, is the one that is the most unselfish.

FATAL SUCCESS. (103)

The story is told of a certain New England farmer who went into the woods to get dry fuel, and got a better load than he expected. He saw a giant pine stub on the edge of an icy marsh, cut it down, and began to chop it in lengths. Soon he felt his ax strike something soft as it broke through the shell of the stub. Thinking that there might be a bear inside, he proceeded cautiously, using wooden wedges to split the log apart. When the hollow, dry log fell in halves there in the cavity lay eight fat coons, snugly housed away for the winter. Further up the trunk were two more coons, while in the stump was

the biggest and fattest of the lot. The lucky farmer thus got, besides a cord of dry wood, over two hundred pounds of coon meat, and eleven coon skins. The sad part of the story is that since that day he has quit all other work and wanders about in the woods looking for more hollow logs with coons in them. Who of us have not seen men like that. Having had a windfall sometime, by which they got something for nothing, they give up work and imagine that they can go on depending on windfalls for the rest of their lives. It means disaster and destruction for any young man to get into the settled conviction that it is possible for him to win a truly successful career without paying the price of hard, honest work.

THE TREASURE OF HOPE. (104)

Sir Lewis Morris, the English poet, has a very pretty song with this title, "The Treasure of Hope." It is a sweet picture and has in it a noble inspiration which ought to encourage our hearts to do the best things.

O fair bird, singing in the woods,
To the rising and the setting sun,
Does ever any throb of pain
Thrill through thee ere thy song be done:
Because the summer fleets so fast;
Because the autumn fades so soon;
Because the deadly winter treads
So closely on the steps of June?

O sweet maid, opening like a rose
In love's mysterious, honeyed air,
Dost think sometimes the day will come
When thou shalt be no longer fair:
When love will leave thee and pass on
To younger and to brighter eyes;
And thou shalt live unloved, alone,
A dull life, only dowered with sighs?

O brave youth, panting for the fight,
To conquer wrong and win thee fame,
Dost see thyself grown old and spent,
And thine a still unhonored name:
When all thy hopes have come to naught,
And all thy fair schemes droop and pine
And wrong still lifts her hydra heads
To fall to younger arms than thine?

Nay; song and love and lofty aims
May never be where faith is not;
Strong souls within the present live;
The future veiled—the past forgot:
Grasping what is, with hands of steel,
They bend what shall be, to their will;
And blind alike to doubt and dread,
The End, for which they are, fulfil.

THE DANGERS OF THE MOUTH. (105)

One of the porters employed in carrying tourists in a chair from the upper station of the railway to the cone of Vesuvius recently met with an extraordinary accident. He ventured too near the top of the volcano, and, hearing an extra loud explosion, looked up, at the same time opening his mouth, as the habit of some is, when filled with wonder or excitement. A shower of red hot stones fell around him, and one located in his mouth, inflicting a serious wound. He now lies in the hospital at Naples. This little incident has an amusing but decidedly practical suggestion. A great many people get into trouble through a too open mouth. If we look back over our lives we will find that the troubles that have come to us through silence have been very rare. Most of our troubles have come through having the mouth open without reason and without proper premeditation. Unless there is good reason to have it open the mouth should be shut. The Lord furnished us with our lips for that purpose. Let us guard the door of the mouth.

MORAL OPSOMANIA. (106)

A new disease is announced. It is called opsomania. It is characterized by an uncontrolable desire for sweet and dainty food. As such it would not be an alarming disorder, if it were not that it attacks young girls and immature young women and works ravages on their health. A recent work on hypnotism gravely suggests that a cure for it is found in hypnosis. I should say a better cure would be in plenty of healthy exercise, and the eating of an abundance of good, hearty, and wholesome food. There is a great deal of moral opsomania abroad. Our age of wealth and luxury is condusive to the spread of such a disease. People whose bodies are wrapped in luxury and ease are tempted to demand the same sort of dainty food for the mind, and the soul. The zest for strong reading, and noble thinking, and the willingness to be guided by a true and pure conscience, which demands righteousness of the rich as well as the poor, are lost many times through idleness and luxury. It may be doubted if there is a more dangerous disease in many circles today than the intellectual and moral opsomania.

A MONUMENT TO HUMBLE WORTH. (107)

The money is being raised to erect a monument on the battlefield of Gettysburg in memory of Jennie Wade, the only woman killed during the battle at that place. During the awful struggle of July first, when there were thousands of killed and wounded, Jennie Wade, who lived in a house on that battlefield, baked nice, fresh bread, and furnished it to the soldiers with her own hands. While so engaged the house became the center of fire between the armies. She refused to heed the warning to leave and continued at her noble work. When the battle became the hottest a bullet entered the house and pierced her heart and she died almost instantly. Jennie Wade's bleeding body was buried by the loving hands of the soldiers for whom she had died. Many years have passed away since then and the story of her rare courage and patriotism had seemingly passed into oblivion. But now at last she is to have her monument. We may depend upon it that there is nothing which lasts

so well as simple honest worth. Time brushes away the shams of life, but it only makes the true gold of service, and of genuine character, shine out the more beautifully.

SERVING RATHER THAN BEING SERVED. (108)

Jesus Christ set up a new standard of honor in the world. The world had supposed that he was the greatest man who was ministered to by the most people, but Jesus declared that the highest honor belonged to the man who ministered to others. Dr. M. D. Babcock brings this out very sweetly in a little song entitled "Not to Be Ministered To."

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From Thy command—
Not to be served, but to serve.

This, too, I pray,
That for this day
No love of ease
Nor pride prevent
My good intent—
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art—
Not to be loved, but to love.

THE RESERVE OF THE SOUL. (109)

In Professor Allen's recently published biography of Bishop Phillips Brooks, there is a very interesting anecdote illustrating Phillips Brooks' well known reticence about his methods of work. A clerical friend entering his study one morning took up from the table the plan of a sermon just finished. "Oh, is this the way you do it?" "Put that paper down," said Mr. Brooks, sternly. "No, I've got the chance and I'm going to know how its done." "Put that down or leave the room." It is unnecessary to say that the paper went down. His friend then realized that there was a certain wall of reserve about this great man, who was so prodigal in his gifts to others, beyond which no other eye must peer.

THE MADONNA AND THE SPHINX. (110)

Professor Allen in his great life of Phillips Brooks quotes a very interesting and beautiful souvenir of Bishop Brooks' journeyings abroad, in this passage on the Sphinx:

"I think there might be a comparison drawn between the Sphinx and the Dresden Madonna, as the highest art expressions of the two great religions, the East and the West, Fatalism and Providence, for that they seem to mean. Both have recognized the feminine nature of the religious instinct, for each is a woman. Both have tried to express a union of humanity with something its superior, but one has joined it only to the superior strength of the animal, the other has infused it with the superior spirituality of a divine nature. One unites wisdom and power, and claims man's homage for that; the other unites wisdom and love and says, 'Worship this.' The Sphinx has life in her human face written into a riddle, a puzzle, a mocking bewilderment. The Virgin's face is full of a mystery we cannot fathom, but it unfolds to us a thousand of the mysteries of life. It does not mock, but bless us. The Egyptian woman is alone amid her sands—to be worshipped, not loved. The Christian woman has her child clasped in her arms, enters into the companies and sympathies of men, and claims no worship except love."

PERSONAL PREJUDICES. (111)

It is very hard for any of us to judge people impartially. If we love them we are tempted to either deny their weaknesses or apologize for them as a characteristic of greatness. On the other hand, if we do not like them, we are liable to make more of their frailties than is just. The story is told of Coleridge and an excitable lady friend, that they were discussing John Wilkes whom the lady called "handsome," to which Coleridge replied, "Handsome! why, the man squints!" The reply came loud and strong: "Well, sir! but no more than a philosopher and a patriot ought to squint!" That reply is full of human nature.

THE GREATEST JEWEL IN THE WORLD. (112)

The world has had some famous jewels. While Pitt, the grandfather of Lord Chatham, was governor of Fort St. George in 1698, he became acquainted with a jewel merchant named Jamchund, who brought a diamond of great size for sale. Pitt seeing its value finally bought it for about one hundred thousand dollars. Later on he had the stone cut in England and sold it to the Regent of France for over six hundred and fifty thousand dollars. Even that enormous sum did not represent its true value. The stone was set in the royal crown of France, where it still remains and is considered today to be worth more than two millions of dollars. Splendid as this stone is, there is another called in the Gospel "The Pearl of Great Price," which is within the reach of every man or woman in the world who will surrender all their hearts and lives to the service of Christ. Only one man could have the Pitt diamond at a time, but all the ransomed millions may rejoice in the great Pearl which shall be the joy of heaven forever.

WHO IS THE SUCCESSFUL MAN? (113)

The whole world is struggling after success, and yet if we had the power to uncover minds and hearts we would see that they are struggling for very different things, though they call it by the one name. Ernest Neal Lyon in a little poem entitled "What is Success?" sets in clear contrast the temporary and the abiding success.

Is it to worship earthly, groveling Gold,
And, dollar-blinded, to look only down,
To rake the muck-heap, and forget the crown,
Until Youth's bounding blood creeps strangely cold;
To dwell with Envy, Arrogance and Dread,
To barter all Benevolence for dross,
To lose Companionship—nor feel its loss,
Because the flower of Sympathy is dead,—
Is that Success?

To labor for the rainbow bubble, Fame—
Afloat so fairly in the morning air—
A perfect jewel for a prince to wear—
Is it a recompense for all its claim?
Thro' careful night, and crowded, strenuous day,
Thro' iron rebuff, or flattery—like snow
That leaves one thirsty—it is grasped, and, lo!
It vanishes in Nothingness away!—
Is that Success?

With comrade Duty, in the dark or day,
To follow Truth—wherever it may lead;
To hate all meanness, cowardice or greed;
To look for Beauty under common clay;
Our brother's burden sharing, when they weep,
But, if we fall, to bear defeat alone;
To live in hearts that loved us, when we're gone
Beyond the twilight (till the morning break!) to sleep.—
That is Success!

EXCHANGING VIOLINS. (114)

A recent writer says some very comforting things about the Christian's death. He declares that it is a very rich truth that death takes from us what we can most easily part with—a body which claims so much of our attention is oft times a painful burden—but it is powerless to rob us of mind and heart, which are the basis of all conceivable excellence The poor violinist who makes strange music out of a wretched instrument would deem it good fortune to be presented with a Cremona which would respond to the touch of his finger tips and give forth the sounds which he has only heard in his dreams, but never been able to produce. So the soul may look forward with high anticipation to the time when the noblest and purest and truest shall be placed within reach and can be had if he is willing to make the necessary effort.

SEARCHING FOR LOST TREASURE. (115)

Several interesting efforts to recover treasure that has long lain at the bottom of the sea are being made at present. Of these the two most important are one which is being undertaken under the auspices of Lloyds, off the coast of Holland, and the other under the Duke of Argyll on the coast of Scotland. In the former case the treasure amounts to eight million dollars in gold bars, sunk in Her Majesty's ship Lutine in 1799. The Netherlands claimed the wreck, owing to its being just within the three mile limit of the Dutch coast. But, after much legal controversy which extended over the greater part of the last century, the Netherlands government has given its consent to Lloyds taking the necessary steps to recover the treasure, which was originally shipped for the purpose of furnishing the necessary supply to the governments of the Continental powers in the struggle against the first Napoleon. The wreck has been located and the treasure is accessible. Every Christian has within his reach a treasure more certainly located that will last when all the gold bars in the world have been melted down in the fires of the Judgment. The immortal soul dwelling in your neighbor's bosom is a treasure dear to the heart of God. You know where it is; your friendship and your sympathy makes the treasure easily accessible to you. What a glorious thing it would be to rescue that treasure and turn it over to the Lord's treasury!

SEEKING FOR LONG LOST WEALTH. (116)

The Duke of Argyll is preparing to make a most earnest and practical search for treasure that has lain concealed for several hundreds of years, dating back to the time of the Spanish Armada. The craft containing the treasure bore the name of Admiral of

Florence, and now lies in Loch Duan, in relatively shallow water. The Duke of Argyll has a map showing exactly where it lies, and about one hundred years ago one of his ancestors employed a man with a diving bell to begin operations. The diver succeeded in recovering some cannon, but suspended operations on the government notifying him that anything recovered was the property of the crown, in spite of the fact that the waters and shore rights at the spot where the wreck lies are the property of the Duke of Argyll. According to the ancient laws of Great Britain all treasure trove is a perquisite of the Crown no matter on whose property it may be found. And this naturally stopped all search for the treasure. Owing, however, to the fact that the present Duchess of Argyll is a daughter of the Queen, the latter has agreed to forego the rights of the Crown to all treasure trove rights in connection with the wreck of the Armada flagship, and all the gold, silver and precious stones recovered will belong exclusively to the Duke and Duchess of Argyll. There is every prospect, therefore, that the Dukedom of Argyll now so poor that the Duke has been obliged to let his ancestral castle for a term of years to a patent food millionaire, will ere long be placed in possession of sufficient treasure to restore the dimmed fortunes of his house. In every community there are lost treasures sunk deep in the hearts of men and women who have for long years wandered away from God. Men lose faith in their recovery and salvation, and yet, if we will study God's word, we shall find there a map showing where the precious treasure lies, and while that treasure will belong to God if we bring the wandering soul back to him, yet its recovery will endow us with riches and honor that will be undimmed throughout eternity.

A VALUABLE BRAIN. (117)

It is said that Clinton Dawkins, who is the financial agent of the great financial interests represented by J. Pierpont Morgan, is the highest salaried private expert and secretary in the world. He is said to receive a salary of one hundred and fifty thousand dollars a year for his services as a financial advisor. Mr. Morgan has just lent him to the British Government to act as Chairman of the New War Office Advisory Committee. That is surely a valuable brain viewed from a purely financial standpoint. A clear head is the greatest capital a business man can have except a staunch moral character. And yet there are young men who think they have brains to spare to make soggy with beer or burn up with whiskey.

LOOKING ON THE BRIGHT SIDE. (118)

Blessed be the people who go through life looking on the bright side, and carrying with them an atmosphere of good cheer that makes the world a sweeter place in which to live. Some one writing in the Atlanta Constitution has a comforting little poem entitled "After Awhile," which will do us good like a medicine, if we really catch its spirit.

It's good we can say, with a sigh and a smile:
"Times will be better after awhile!
The light will stream through the clouds o'erhead,
And flowers will bloom where the thorns were red!"
What of the sigh, if we say with a smile:
"Times will be better after awhile?"

It's a long, long way to the light of day;
But winter gives ever a promise of May,
And ever we dream, in the darkest night:
"The joy will come with the morning light!"
Even in our sorrow we say with a smile:
"Times will be better after awhile!"

"Times will be better!" in joy and woe
Is it not sweeter to sing them so?
Sweeter to dream, when the dark's o'er the blue,
The eyes of the angels are looking at you?
Away with the sigh, then, and sweet be the smile!
"Times will be better after awhile!"

THE GAIN OF A HUNDRED YEARS. (119)

Dr. George H. Hepworth, in his New Year's sermon in the New York Herald, says, that the hundred years which have just hurried by the mile stone, when viewed from a physical standpoint, have been like a series of miracles. The word impossible has fallen out of our vocabulary as an over-ripe apple drops from the tree. We have delved among the laws of nature and, like a miner, have brought up many a golden nugget. The stars, the clouds, the waterfall, have whispered the secrets which God hath hidden there, and we have caught and tamed the wild elements for our comfort and convenience. Life is not as crude as it was when our fathers strove and dreamed. We have reached a higher level, have a wider horizon, both of duty and of pleasure, and the heavens are nearer to us. Dr. Hepworth thinks that on the whole, physical invention has not outrun spiritual development. The religious world of a century ago has passed away, and a new and better world

has become our environment. The mind has come closer to the thought of God, and as a consequence we have learned to fear him less and to love him more. Time has touched many a dogma with its nipping frosts and it has withered. We have given up a great deal, and done it gladly, because the faith that came was better than the faith that went. He cannot be sorry who gives away silver and receives gold in its stead. Theology may have drooped, but if a man enjoys a mere theory of the Father, will he not more rejoice in the very presence of the Father? One touch of God's finger tip on the soul is worth more than all the theology that was ever formulated.

IMMORTAL YOUTH. (120)

One recently writing of the conditions of heaven says that one of the strangest things we will know in heaven will be, to grow old yet to feel none of the effects of time. The soul will take no note of the fleeing years, will at least become unconscious of their passage, as one fails to regard the links of an endless chain which is being unwound, and that will be a new and blissful experience. The soul will not know weakness or decrepitude; its faculties will not become dim, but will increase. Age in this world means an ebbing time of physical vitality, but in that glorious immortality towards which we hasten, the tide will never ebb.

DRIFTWOOD OR STEAMER. (121)

N.B.

We are either drifting in this world or going forward under our own steam. As a brilliant writer puts it in a recent address, the difference between being a bit of driftwood, with no origin and no destination, the plaything of fate, and a staunch vessel, which lifts its anchor in one port, faces the storms and waves and comes to anchor in another port—that expresses the difference between a soul with eyes fixed on nothingness and a soul which walks with heaven in full sight. Jesus Christ touches the innermost spirit of humanity when he says, "I go to prepare a place for you." That gives completion to the voyage of life. We can look through our tears and be glad that our dear ones have escaped further suffering and are at rest. We look forward to the hour when we also shall enjoy that rest amid surroundings which will grow brighter and brighter throughout the eternal day.

THE DANGER OF IDLENESS. (122)

A wide spread sensation has been created by an outspoken article in the London World on the rapid increase of the alcoholic habit among society women, owing to the strain of idleness. The article says: "There is no device or artifice to which a woman will not have recourse to attain what she requires if any restraint is put upon her. She finds comfort in scents and medicine which contain stimulants or narcotics. At present the craze is for medicine or wines which contain coca. Some women imagine they cannot exist without frequent doses of coca wine, quinine, tonics and the rest, to counteract the terrible strain of doing nothing. Self-indulgent existence of stimulation in one form or another is the vice of the day. Stimulants internally, stimulants externally, stimulants eternally." The old proverb has it well when it declares that "An idle mind is the devil's workshop." Idleness is not only a mistake and a blunder, it is a sin against God.

THE BAUBLES THAT LURE TO RUIN. (123)

An eloquent newspaper man recently said that from time immemorial jewels have served as propitiatory offerings at holy shrines, as token of amity from one crowned head to another, as mystic messengers of affection between distant friends, as pledges of constancy exchanged between plighted lovers. Men have bled and died, kingdoms have crumbled, families have been rent asunder, husband and wife have parted, over the disputed possession of some coveted jewel. Perhaps poor Marie Antoinette, of ill starred memory, might have kept her pretty head upon her shoulders, had it not been for the unfortunate affair of a diamond necklace. Women in all ages have succumbed to the temptation of gems. Faust bartered his soul for the love of a woman; Marguerite sold hers for a gem-starred bauble. What baubles men pursue today. Strange that the world never grows wise. Men and women see others caught in the net and destroyed in the pursuit of worldly phantoms, but yet strangely imagine that they will escape, and will find peace where others have only found ashes.

KEEPING YOUNG. (124)

Thomas Starr King was a great figure a generation ago, and his eloquence told mightily on trying times in national affairs. He had a great fountain of inexhaustible spirits and enthusiasm. An old friend has been recently telling some stories about him. He says that Starr King to the end of his life was as young as he was the day he was born. Mrs. King says that whenever they went to church together, he would say, "This time they will find me out!" and, when she asked what they would find out, he would say, "They will find out that I am nothing but a big boy." That ought to be true of everyone of us. We ought to so live in confiding trust in God that every morning when we wake up we shall find ourselves reborn into the life of a little child in the arms of God.

INCIDENTS FROM THE LIFE OF QUEEN VICTORIA.

A HOUSEKEEPER. (404)

The Queen was, above all things, a mother, a housewife. She nursed her children herself and was devoted to them. She was as much the mother of her children as any laborer's wife and, despite the four hours of official work she had every day of her life, she knew all that was going on about her household and was neatness and carefulness itself. Starting out from her London palace on the day of the 1897 jubilee, the Queen noticed that some of the palace window blinds were crooked. She stopped the carriage and the procession and a message was dispatched to the housekeeper that they should be straightened. In leading the royal life we should not overlook the small things.

HER COURAGE. (405)

Within the last few months she has made public journeys through the streets of London. And at the times when the continental Anarchist was doing his worst she persisted in her journeys to France and Italy, despite the earnest advice of the newspapers and the remonstrances, it is said, of her Ministers.

No criticism of any kind caused the Queen to desist from any purpose on which she was bent. There were times when her pathetic friendship for the French ex-Empress Eugenie was highly resented by some of the less gallant officials of the French republic, but the Queen was in no way affected by the expressions of disapproval. She had known the Empress in the days of her beauty and prosperity. She was true as steel at the time of Eugenie's humiliation. Faith in God kept her from undue fear of assassins, and justice made her true to friends.

OPINION OF ENGLAND'S ENEMY. (406)

On April 7, 1900, Queen Victoria, asked by her granddaughter, the Duchess of Fife, to write her opinion of Paul Kruger in the Duchess' album, made the following entry: May God guide him and all of us out of our troubles and difficulties.

HER GENTLE COURTESY. (407)

William IV. expired after midnight at Windsor Castle. The Archbishop of Canterbury and other high officials were in attendance. As soon as the "scepter had departed" with the last breath of the King the Archbishop made his way to Kensington Palace and requested an interview with the Princess Victoria, already, by the law of succession, Queen. She hastily attired herself and met the venerable prelate in her ante-room, where she was informed of her succession to the throne. The girl of 18 was deeply agitated at the formidable words of the dignitary and could only say: "I ask your prayers in my behalf."

The young Queen and the aged churchman then knelt together and invoked divine guidance. The Queen's first act of her reign was to call for pen and paper and indite a letter of condolence to the widow of William. She directed the missive "To the Queen of England." Her maid of honor in attendance, noticing the superscription, said: "Your Majesty, you are Queen of England." "Yes," replied Victoria, "but the widowed Queen is not to be reminded of the fact first from me." She prayed and then lived as she prayed.

PROPOSAL BY THE QUEEN. (408)

General Grey in his "Early Years of the Prince Consort," is brief on the subject, saying only that on Oct. 15 "the Prince had been out hunting early with his brother, but returned at 12, and half an hour afterwards obeyed the Queen's summons to her room, where he found her alone. After a few minutes' conversation on other subjects the Queen told him why she had sent for him." On November 23 the Queen read a formal declaration to the council of her proposed marriage. The day previous, her aunt, the Duchess of Gloucester, asked her if she was not nervous in the prospect of making this public announcement. The Queen replied: "Yes, but I did a much more trying thing a little while ago." "What was that?" "I proposed to Prince Albert."

At the meeting of the council there were eighty-three men in the chamber, and one of them wrote: "Her Majesty was handed in by the Lord Chamberlain, and, bowing to us all around, sat down, saying: 'Your Lordships (we are all Lords at the council board) will be seated.' She then unfolded a paper and read her declaration. I cannot describe to you with what mixture of self-possession and feminine delicacy she read the paper. Her voice, which is naturally beautiful, was clear and untroubled, and her eye was bright and calm, neither bold nor downcast, but firm and soft. There was a blush on her cheek, which made her look both handsomer and more interesting, and certainly she did look as handsome and as interesting as any young lady I ever saw."

For herself the Queen wrote: "The room was full, but I hardly knew who was there. Lord Melbourne I saw looking kindly at me with tears in his eyes, but he was not near me. I then read my short declaration. I felt my hands shake, but I did not make one mistake. I felt most happy and thankful when it was over." She testified of her love to one who was made a King by her love. Do we as much for Him who by his love has made us "kings and priests"?

TENNYSON'S TRIBUTE. (409)

In the dedication of the Idylls of the King to the memory of the lamented Prince Consort, written in 1862, Alfred Tennyson expressed the never-ending sympathy of the English people for their widowed Queen.

Break not, O woman's-heart, but still endure;
Break not, for thou art Royal, but endure,
Remembering all the beauty of that star
Which shone so close beside Thee that ye made
One light together, but has past and leaves
The crown a lonely splendor.

May all love,
His love, unseen but felt, o'ershadow Thee,
The love of all Thy sons encompass Thee,
The love of all Thy daughters cherish Thee,
The love of all Thy people comfort Thee,
Till God's love sets Thee at his side again!

KEPT FOR A KINGDOM. (410)

Queen Victoria had many narrow escapes from accident and death. From her babyhood upward her life has been constantly imperiled. When only six months of age she escaped death as though by a miracle. Her parents, the Duke and Duchess of Kent, had taken the royal child to Sidmouth, Devonshire, for a change of air. A boy shooting sparrows accidentally discharged his gun opposite a window at which a nurse, holding the infant in her arms, was standing. The glass was completely shattered and the nurse's sleeve was riddled with shot, but both the nurse girl and the baby Princess escaped injury.

Four years after the Princess' life was saved by an Irish soldier. The pony carriage in which she was driving upset and would have fallen on her had it not been for the promptness with which the soldier, who was passing by, seized the little girl's white frock and tossed her up into his arms. Curiously enough, the soldier was not aware until fifty-four years had passed that the child whose life he had saved had grown up to be the Queen of England. Many never know whom they save to eternal life.

PAID FATHER'S DEBTS. (411)

Queen Victoria took the affairs of her court in hand at once. She was of a notably gracious disposition, but fortunately she knew how to frown and whom to frown upon. She paid her father's long standing debts. Her preceptor, Dr. Davys, she made Bishop of Peterborough. She removed the royal residence and court to Windsor Castle, which has since become one of the grandest palaces on earth. The incident of paying her father's debts illustrates her character. He had borrowed of his friends, and the Duchess' mother had coached her in laying aside money, even while she was a child, with a view one day of paying these heavy obligations. Out of the royal income which fell to her she liquidated the last of these, which had been beyond the means of herself and mother. Power did not remove obligations. The higher we go the greater they grow.

HONORED HER MOTHER. (412)

On May 24, 1837, the young Princess attained the age of 18—the age of legal majority. The anniversary was observed with public celebrations throughout the country. To an address of congratulation from the City Council of London the Duchess of Kent replied for her daughter, who then said simply: "My mother has expressed all my feelings." This was the young woman who within a month was to be on the throne.

AS A SIMPLE CHILD. (413)

Of the child life of the future Queen even the radical Leigh Hunt has given a pretty glimpse in declaring that it used to give him a keen sensation of delight to see the young Princess crossing the street affectionately holding a girl of her own age by the hand, and not taking notice of the gorgeous footman in scarlet who followed behind. It is a pretty picture—that of the girl, destined to such a place in history, walking hand-in-hand, girl fashion, with another girl, and forgetful of everything save that she had a companion whom she loved, and to whom she could chatter with a free tongue and from an open heart.

Lord Albemarle, a resident of the palace at the time, wrote that he used to watch sometimes "the movements of a bright, pretty child, seven years of age. She was in the habit of watering the plants immediately under the windows. It was amusing to see how impartially she divided the contents of the watering-pot between the flowers and her own little feet." Except ye become as little children, there are many earthly positions we cannot enter or fill to advantage.

QUEEN AND THE SHEPHERD BOY. (415)

The Queen in her earlier days was clever with her pencil, and did much sketching. One day, during her early married life, the Queen was sketching in the neighborhood of Balmoral, when a flock of sheep, driven by a boy, came along the lane. The boy shouted in broad Scotch, "Gang oot o' the road leddie, and let the sheep gang by." No notice was taken of the request. Again the boy shouted, "Wull ye gang?"

"Do you know to whom you are speaking?" asked the Queen's lady-in-waiting.

"A' dinna ken, and a' dinna care; that's the sheep's road."

"But it is the Queen you are speaking to."

"Well, why don't she dress in different clothes, so that any one might know her?"

Christians need not dress so every one should know them, but they should live so that they may be known of all men.

HOMILETIC DEPARTMENT.

Conducted by REV. JAMES M. GRAY, D. D.

I

PREFATORY.

In the conduct of this department the needs of the younger generation of preachers and Christian workers will be specially regarded. It may be supposed that their experience and equipment are more meagre than others, and that to them we can be the more help. And yet, according to a well-understood law of preaching, if we help them we may believe the others will be helped at the same time.

The plan to be adopted includes these features in each issue: 1. A brief article on some subject pertaining to the work of the preacher or pastor; 2. Homiletic suggestions for the Calendar or Church year; 3. A Homiletic treatment of a book (or books) of the Bible. As to the last-named feature, beginning with Genesis, we shall go through the books of the Bible in their order for the selection of texts and themes.

II

THE ART OF PREACHING.

My readers do not need to be informed that "Homiletics" is the anglicised form of a Greek word signifying "the art of preaching."

Good preaching, according to that high authority, Professor Phelps, must accomplish four things. It must

Convince the judgment;
Kindle the imagination;
Move the feelings;
Give an impulse to the will.

This last essential is the most important, for preaching that does not lead men to do something can hardly be called successful, and in that sense, good.

Dr. Guthrie, however, was wont to condense these four essentials into three, which he denominated the three P's. A good preacher, he said, must "prove, point and persuade."

The pre-requisites to such good preaching may be mentioned thus:

Natural gifts,
Acquired knowledge,
Personal character,
Practical experience,
Enduement of the Holy Spirit.

By natural gifts is understood such acknowledged essentials as a taste and a voice for public speaking, and the capacity of lucid expression. That some men may have gotten along in the ministry without these things, or at least without some of them, is not a sufficient offset to the claim of their necessity.

By acquired knowledge we mean, first of all, knowledge of the Bible. It is strange that men should assume to preach who are not thus qualified, but we see that phenomenon continually. Of course, all other knowledge may be contributory to this; and, as a matter of fact, he who best knows the Word of God, has the strongest motive for the possession of other treasures of learning, since he perceives their value in corroborating, illustrating and applying it. Should he have them, however, without it, he will be at a loss to feed the people with the only spiritual nourishment a wise and loving God has provided for them, and be always unable to comply with the command to the prophet, "Preach the preaching that I bid thee."

With the truth, however, must go the personality of the man who preaches it. As Phillips Brooks well said, and well exemplified, "the truth must come really through the person, not merely over his lips." And Paul, writing to the Thessalonians, reminds them that "our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; *as ye know what manner of men we were among you for your sake.*" The last remark is important. Character tells everywhere, but especially in the preacher of the Word of God. Scandals are there in the ministry, but it is a just observation of one who had a right to speak, that "no man permanently succeeds in it who can not make men believe that he is pure and devoted."

But with the truth and the personality, there must also be the enduement of the Holy Spirit. Paul does not omit to state this in his words, already quoted, to the Thessalonians. Moreover, we have in the earthly history of our Lord Himself an illustration, both of the necessity and the possibility of such anointing, when, quoting the prophet Isaiah, and alluding to the transaction at His own baptism, He declares: "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the gospel to the poor." It is one thing for the Holy Spirit to be within a man, and another thing for Him to be upon a man; and if the first experience stands for holiness, the second stands for service. The recent biography of D. L. Moody affords a fresh and current illustration of the applicability of such a truth to present needs.

Learning to preach is like learning to swim or ride a bicycle. Practice only makes perfect. But even then you are not perfect. Rules about preaching are good to know, and to follow, down to the time when you are following them without knowing that you are doing so. But what then? The great Bishop Simpson told the theological students of Yale that all his life long he had been trying to preach better, and yet was always dissatisfied with the result. This will always be true of every good preacher. What comfort and instruction therefore may be drawn from the language of First Corinthians: "But God hath chosen the foolish things of the world to confound the wise; * * * That no flesh should glory in His presence."

III

SERMONIC HINTS FOR THE LENTEN SEASON.

The season of Lent is now availed of by many other than Roman Catholic and Episcopal clergymen, as a time for special services and series of sermons. Ash Wednesday comes this year on February 20, and Good Friday, April 5.

* * *

New Inspiration from Old Songs.—The psalms are a favorite with not a few for exposition during Lent. A good title for a psalm adds not a little to the attractiveness of such a course, and not a little as a key to its exegesis. A distinguished Boston divine announced a lenten series of this character last year, from which valuable suggestions may be obtained. The psalms chosen by him were numbers 19, 42, 46, 63, 73, and 139. To the whole course he gave the interesting title at the head of this paragraph, and the individual psalms he styled respectively, as follows:

The Song of Two Worlds,
The Lyric of Sorrow,
The Hero's Hymn,
The Psalm of Life,
The Great Palinode,
The Light Ineffable.

* * *

Some Fundamental Truths.—The close of the old, and the beginning of the present new year, gave occasion to another pastor of Boston to preach a series of Sunday evening discourses to young people on the general topic introducing this paragraph, which I believe would be equally appropriate for Lent. The particular themes and texts were as follows:

The Source of Truth, 2 Timothy iii, 15.
Sin, Proverbs xiv, 9.
The Incarnation, John i, 14.
The Atonement, Job ix, 2; 2 Corinthians, v, 21.
Conversion and Regeneration, Matthew xviii, 3; John iii, 7.
The Resurrection, Acts iii, 15; John xiv, 9.
The Second Coming of Christ, John xiv, 3; Acts i, 11; 1st Thessalonians, v, 2.
The Judgment, Romans xiv, 10; Acts i, 25; John xii, 48.

The announcement of these discourses was gotten up very tastefully, but inexpensively, in a little booklet, 3½ x 2½, one page being devoted to the advertisement of each discourse, giving its date, theme and text, together with an apt quotation of poetry or prose.

* * *

God's Call to the Unconverted.—"Zaccheus, make haste and come down; for today I must abide at thy house." Luke xix, 5. An eminent pastor recently stated that the cause of the present dearth of conversions in our churches was the absence of evangelistic preaching. It may be evangelical without being evangelistic, i. e., it may lack in the element of personal appeal. The text here cited affords an opportunity to remedy this defect, and lends itself easily to an evangelistic treatment. The circumstances suggest that the call of Jesus to Zaccheus was:

1. *An Invited Call.*—That is, he himself invited it, so to speak, by his action in climbing into the tree. He put himself conspicuously in the way of Jesus. The unconverted may be urged to do the same by prayer, reading the Bible, attending the house of God, mingling with God's people even if it is only "to hear the singing." These things cannot save them, but they may put them in the way of being saved.

2. *A Personal Call.* Out of all that multitude surging around Jesus there was just one man whom He singled out and called by name! How palpably this teaches us our individual importance and responsibility in God's sight!

3. *A Gracious Call.* Zaccheus was a notorious sinner. Men would have said to that mean, deformed, corrupt, unpopular, avaricious, tricky son of Abraham make yourself meet for such a guest as this, give up your vices, your oppressive office, and your nefarious gains, and reform and purify your character and then you may stand some chance of receiving Jesus, but Infinite grace reversed all this. Read 1 Corinthians 1: 26-29.

4. *An Imperative Call.* Imperative because it fell from the lips of one who had the right to command, and imperative again because it placed an unequivocal obligation on the one who heard it. The Saviour was passing by, with Zaccheus it was "now or never." (Hebrews 3:7, 8.)

5. *A Responsive Call.* "He made haste, and came down, and received Him joyfully." Mark the fruit of his obedience, "This day, hath salvation come to this house." Mark the fruit of his salvation, as indicated in confession of Christ and restitution of ill-gotten gains. Verse 8.

* * *

Spiritual Development. "Your faith groweth exceedingly." 2 Thessalonians 1, 3. If one happens to have old John Owen's works in his library he will find a helpful exposition of this thought in Vol. III, p. 388 and the following pages. One might treat it along these lines: 1. The possibility of development in faith; 2. The duty; 3. The means; 4. The result. The use of a concordance or topical index of texts under the word "faith," would furnish ample Biblical material for each head. The recently published Memoir of George Müller, compiled by A. T. Pierson, D.D., and published by The Baker & Taylor Co., is an impressive volume to read in this connection. The following, which fell under my eye this week, quoted from Edward Pearce, the puritan, is also very much in point:

"There is a threefold act of faith which the Spirit of God works in the soul, whereby it more especially closes with Christ, and is espoused unto him:

1. *An Act of Choice or Selection*—whereby it pitches upon some one thing, and prefers that before all others, to such an end.

2. *An Act of Trust or Dependence*—whereby the soul anchors upon Christ, rests and relies upon him for life and peace, for all grace on earth and glory in heaven.

3. *An Act of Resignation or Subjection*—whereby he passes himself away from him-

self, and gives himself into the power and possession of Jesus Christ, to be ruled, governed, and saved by him as he sees good."

IV

HOMILETIC TREATMENT OF GENESIS.

Young ministers will find it exceedingly helpful in many ways to note fresh and interesting texts and themes for sermons in the course of their daily reading of the scriptures. A commonplace book will come in very useful for their preservation. We are about to begin the reading of the Old Testament in this way. Note the following suggestions:

1. *The Earliest Intimation of the Trinity.* "And God said, Let us make man in our image, after our likeness." i, 26. Compare Isaiah vi, 8.

2. *The Beginning of Doubt.* "Yea, hath God said?" iii, 1. This might be treated along two lines: (1) It might be shown that Satan is always the originator of doubt; and (2), that all doubt gathers round the truth and authority of the Word of God, as in this instance.

The Satanic Method of Temptation. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." iii, 6. We have here Satan's customary method of temptation, viz: the lust of the flesh, the lust of the eyes and the pride of life. Compare 1 John, ii, 16, also James i, 14, 15. Illustrate with the wilderness temptation of Jesus which was on this plan. See especially Luke's account for the order of that temptation.

The Source of Human Beneficence. "I will bless thee, and * * thou shalt be a blessing." xii, 2. Compare Ezekiel xxxiv, 26. Spurgeon has a helpful sermon on the passage in Ezekiel, to be found in his first series of published discourses.

Obedience the Ground of Blessing. "I am the Almighty God; walk before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly." xvii, 1, 2.

STUDIES IN NEGLECTED TEXTS.

By Rev. G. B. F. Hallock, D. D.,

THE DOMINANCE OF DUTY.

"And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them." I Chron. ix, 27.

The reference is to certain Levites who were "porters," having watch and ward of God's house.

Let their character and conduct teach us some lessons.

First, as to recognizing the imperativeness of duty. "The charge was upon them." Duty was the absolute and dominant thing to these gate-keepers.

Duty grows out of the relations in which we are placed.

1. Some of these relations are toward God.

2. Some of these relations, as with the Levite gate-keepers, are toward God's house. The charge is upon us as church members to attend upon, give to, and work for the advancement of the church to which we belong.

3. Some of these relations are toward our fellow men. Israel depended upon these Levites for certain service. Our family, church, city, state, nation—all have claims upon us for duty.

Secondly, concerning the importance of adjusting one's life so as to be able to do duty. These Levites "lodged round about the house of God." That is, they so adjusted their arrangements of living that they could do the duty that devolved upon them. They planned for it, provided for its certain accomplishment. We should do likewise.

Thirdly, as to some of the ways in which duty is presented to us.

1. In ways of permanent obligation. In the case of these Levites we are told that the work "pertained" to them. It was a permanent thing, of unchanged obligation. One of the best ways for us to recognize the dominance of duty is by faithfulness in connection with those possibly prosaic, but unchanging and permanent, duties that "pertain" to us.

2. Others come in the way of regular recurrence. "The opening thereof every morning pertained to them." Most of our duties are of this every-day, regular, recurring kind.

3. Duty is presented to us oftentimes in things apparently trivial. Theirs was the "opening and shutting of the gates." Not apparently a great thing; but it had as close and vital a relation to character as if it had been great. As they did their work well or ill, they were morally well or ill. To most of us the work God gives does not seem great. But little things can be greatly done. Whether it comes in the way of permanent obligation of regular recurrence, or in things large or small, let us each listen to the regal voice of duty and be among those who, being found faithful, shall receive the faithful man's reward.

THE WRESTLE OF SELF WITH SELF.

"For the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v, 17.

The inclinations and desires of the flesh are contrary to those of the Spirit; they draw us in opposite directions; and this is what produces the painful controversy in our souls, of which we are all so conscious.

I. The conflict.

It is a conflict for the soul on the battlefield of life. Its fierceness is caused by our natural bent toward sin, from evil habits, from lack of self-command, from our liability to be

taken unawares, and from Satan's snares and temptations.

II. The way to win.

You, the central personality, take sides with the good, that there may be "two against one." (1) Hold fast upon God. (2) Wield mightily the weapon of prayer. (3) Strive with all your might, as if everything depended upon you. (4) Trust God as if all depended upon Him. So doing, the flesh must gradually yield.

III. The value of the struggle.

Christians have to fight but they gain immensely by fighting. (1) For one thing, the struggle draws us close to Christ. (2) Secondly, the struggle develops our strength. (3) The value of the struggle is seen also in that it enables us to appreciate more fully the bliss of heaven. Rest, peace, glory, victory, all the sweeter for struggle passed through.

BUSINESS HINDRANCES TO A RELIGIOUS LIFE.

"As thy servant was busy here and there, he was gone." I Kings xx, 40.

The man in the prophet's story was commissioned to keep a prisoner; but he preferred to follow out his own wishes and attend to his private concerns, and so the prisoner got away—"was gone." He was neglectfully busy. We are all in danger of making a like mistake in the realm of spiritual things.

I. A great trust.

The man in the prophet's story was a trustee. He had a great trust; he neglected it. The warning was, "If he be missing thy life shall be for his life."

1. One's own soul is of infinite worth. It may be saved or lost. It is therefore a priceless trust.

2. The souls of others are of infinite worth. They too may be saved or lost. The souls of others are therefore a priceless trust. I have work to do for my own soul, and work for other souls too, that is more important than any other work could be.

II. The sad confession.

It is said that "a poor excuse is better than none." This man's excuse was certainly a poor one. He was "busy," but he was not busy at the very thing it was his business to be busy about.

He has too many imitators. How many there are who give the excuse, "I have no time to attend to religion!"

1. The minds of some are entirely absorbed by their secular business. "Busy here and there," they neglect their own souls and the souls of others.

2. The minds of some are absorbed by domestic concerns. So, "busy here and there" to promote bodily happiness, home welfare or domestic comfort, these important things come to be regarded as supremely important and all else neglected.

3. Some are entirely occupied with the thought of worldly pleasures and vain amusements. So, Nero-like they fiddle while Rome burns.

III. The painful consequences. "He was gone." The commissioned officer by his own pre-occupation let his prisoner escape.

1. The opportunity for personal salvation may be let slip while we are busy here and there about other things.

2. The opportunity to bless and save others may be let slip in the same way.

(a) Do you wish to bless any one? Do it quickly. He or the opportunity may soon be gone.

(b) The excuse the servant offered some cannot use, for they are not busy at all. This man had a bad excuse; idlers have none.

(c) The excuse can never be a valid one, for no one has any business being so busy at either business or pleasure that he cannot save his own soul and the souls of others.

A RICH HELPER.

"My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. iv, 19.

Paul was poor. The Philippians, though poor themselves, sent him aid. He said it was for the furtherance of the Gospel and that God would abundantly reward them. "My God shall supply," etc.

I. The great need. "All your need."

Every Christian is a bundle of needs. We have needs physical, needs social, needs mental. We are sinners. These words are enough to express our utter poverty. We need nothing less than God's great salvation. Then, even as a redeemed soul, man's needs are many and constantly recurring.

II. The sure and ample supply. "My God shall supply."

Here we know (1) the agent, God; (2) the medium, through Christ Jesus; (3) the measure and resource proportionate to need and out of the inexhaustible supply of heaven. These things being so, the meeting of our need is:

1. Certain.

2. It will be abundant. God gives like a king, with regard to his great resources. It will be not according to our measure, but his.

3. Not, therefore, according to our deserts. It will be according to his grace and loving favor in Christ. How rich this makes us all!

4. It will be adapted to our need. The need is great, diversified, constant. The supply will be seasonable, suitable, abundant.

5. It will be given through the medium of Christ. All the riches of God's grace and the raptures and splendors of an eternal heaven are to be given through Christ, by virtue of his atonement, saving work, and constant grace.

THE ANCHOR OF THE SOUL.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. vi, 19.

The writer of this epistle has just been speaking of the hope of eternal life being set before us as a refuge to which we can flee when in danger. But here he changes the figure from that of a city of refuge, and speaks of hope as an anchor.

I. Life is a voyage. The voyage of life, even to the good, is tumultuous. There are at least two sources of peril:

1. From drifting.

2. From the storms we must meet.

II. The soul is a ship. A vessel is capable of progress and of reaching the haven; and so is a soul. Like a ship, too, a soul needs at times to be anchored.

III. Hope is an anchor. A good hope in Christ is an anchor to the soul. It keeps us steady and prevents our being carried away by wind or tide.

IV. The anchor is strong. Anchor-making is very important work. Cast iron anchors will not do; they must be made of the best material well wrought and welded. Better be without hope than to put confidence in a false one. But the true Christian hope is absolutely strong and reliable.

1. It is strong in itself.

2. It is strong in its place of anchorage. It is fixed upon Christ.

V. It steadies the soul. "Which hope we have." Think what it would mean to have no hope.

1. But remember that the possession of an anchor does not prevent our ship from being sometimes tossed.

2. Remember a ship at anchor always faces the tide.

3. Every strain fixes the anchor deeper.

4. This anchor holds in the dying hour.

Miscellaneous.

The following is copied from a letter-head of Charles Edwin Bradt, who contributed some time since an article on the increase of the annual missionary offering from $300 to $3,000:

"Go ye into all the world and preach the Gospel."

FIRST PRESBYTERIAN CHURCH, WICHITA, KAN.

"Beginning at Jerusalem."

Home Pastor, Charles Edwin Bradt; Assistant Pastor, Leroy F. Ostrander; City Missionary, Miss Alice Drake; Office Assistant and Stenographer, Miss Mabel V. Acken.

"Going to the Uttermost."

Foreign Pastor, Hunter Corbett, D.D.; Assistant Missionary Pastor, Mrs. Corbett; Medical Missionary, Miss Effie B. Cooper, M. D.; Native Pastors and Bible Women, 30. Chefoo, China.

After 'tendin' dancin' school
'Bout three months er so,
Kind o' thort I knew it all—
Forty year ago.

'Magined I wuz full o' grace,
Hopped till I wuz sore;
Thort the gurls wuz watchin' me
When I took th' floor.

Parson kem aroun' an' said
Dancin' wuz a cheat;
Knew he'd up an' change his mind
When he seen my feet.

Parson stood thar lookin' on
While I took a spin;
"Josh," he said, "it's wrong to dance,
But you ain't done no sin!" J. A. B.

A little four-year-old was spending a night away from home. At bedtime she knelt at the knee of her hostess to say her evening prayers, for which she always needed some prompting. Her friend, however, couldn't afford the desired help, and after a little wait the innocent concluded: "Please God, 'scuse me; I can't remember my prayers, and I'm staying with a lady who doesn't know any."

"Yer gwine to kill dis church if yer goes on sayin' 'give'! No church can stan' it. Yer gwine to kill it."

After the sermon, the colored minister said to the people:

"Brother Jones told me I was gwine to kill dis church if I kep' a askin' yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church dat died 'cause it's been givin' too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"

"Now," continued the executive, "I puts it to youse, an' do youse all lissen. Lize Millins, answer me dis questune: 'How menny eyes youse chillen got?'"

Chorus: "Two."

"How menny mouves yer got?"

All together: "One."

"W'at does dat mean? It means yer mus' see twice as much as yer tells. Now, how many yeres yer got?"

Chorus: "Two."

"An' how menny mouves?"

"One."

"Dat means yer mus' heah twice as much as yer talks. Now, 'member dis lesson. You, Henry Giles, contribute de papahs 'roun' 'fore we jines in pray'ah."

Interdenominational fellowship is a very good thing, and growing more in favor every day; but such a mishap as the one related by a contemporary is not calculated to hasten it:

"A pastor, listening to the outline of a sermon based upon the dying thief, took a card from his pocket and wrote this sentence, which had impressed him: 'He was a dying thief, you are a living thief.' The next day he called upon the Methodist minister, and, finding him absent, left his card. Imagine his horror when he discovered that he had left that card with the suggestive accusation upon its back!"

"Factory People and their Employers," by E. L. Shuey, formerly of the National Cash Register Co., Dayton, and expert on relations between employee and employer, will prove a revelation to ministers and others who read nothing but daily papers and therefore believe that laborers are being crushed to earth. The facts presented in this little book would lead one to believe the millennium has come, but employers claim no credit and do not pose as philanthropists. They are caring for their employees, serving lunches, providing rest-rooms, etc., because it pays. Orders sent to Current Anecdotes will be filled.

CURRENT ANECDOTES

"PUBLISHED EXCLUSIVELY FOR MINISTERS"

A paper furnishing illustrations and their morals, for religious public speakers.

(*Incorporating Cut Gems. Troy, N. Y.*)

PUBLISHED BY

CURRENT ANECDOTES CO.

Rose Bldg., Cleveland, Ohio.

LOUIS ALBERT BANKS, EDITOR
ILLUSTRATIONS FROM CURRENT LIFE.
ELLISON R. COOK, EDITOR
METHODS OF CHURCH WORK.
F. M. BARTON, PRES. AND EDITOR.
GEO. O. McKELVEY, SECRETARY AND TREASURER.

SUBSCRIPTION: { In U. S., Canada and Mexico, ONE DOLLAR PER YEAR.

Foreign Subscriptions, 25c. extra, for postage.

[COPYRIGHTED BY CURRENT ANECDOTES CO., 1901.]

Entered at the Post Office at Cleveland, O., as second class matter.

Issued **FEBRUARY, 1901.** **Monthly**

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The first issue of the Independent each year presents religious statistics of the different denominations in the United States, and through the kindness of the editor we are enabled to present on the opposite page the figures for the year 1900, taken from the Independent of January 3. Every minister in the United States should examine these figures, as a business man would examine reports concerning his branch of trade, and the Independent is to be commended for the care and trouble taken in gathering the information.

The most astonishing fact is the statistics of the Christian Scientists, who are shown to have 12,000 preachers, 600 churches and 1,000,000 members. This would give an average of 20 preachers and 1,666 members to a church. The gain in membership is shown to be 920,000 in 1900. The Independent says that they could obtain no better figures and suggests that they are estimates. It is possible that a sect that makes naught of all the ills flesh is heir to, has accumulated a job lot of naughts and has disposed of them in this estimate.

Excluding the Catholics, the total gain for 10 years in membership is 3,409,842, or an average of 340,984 per year. Therefore the gain during 1900, viz., 210,621, is only about three-fifths of what it should be.

To a casual observer it would seem that possibly the time of great additions to the church from general upheavals, such as revivals, may be past and that the Lord expects the church members to go forth as personal workers into the vineyard, guided and directed by the pastor. The increase of church membership during the past ten years is largely the result of the work of preachers. In other words, we cannot gather crops of church members by the pastor shaking the tree once a year, but increase must come from active, intelligent work of church members, who must gather the fruit or increase by hand. And every one will agree that hand-picked fruit is better than windfalls. This means that church members who are to do this work must receive the Holy Spirit, and not delegate that office to the minister. It means that the church army must take a lesson from the armies of the world, in which officers are not expected to do all the fighting—the privates do that.

In churches a member is not supposed to do anything until he has been elected to an office, and there are so few working members or officers in many churches that when one shows any ability or energy he is buried under a half dozen offices and is worn out by committee meetings until he has time to do nothing else.

(In this connection note how the work of one church has been divided—see page 216.)

A Series of Articles.

Those who read the article in January "Current Anecdotes" entitled "Our Delicate Opportunities," will be glad to know that we have arranged for a series of articles from the pen of the writer, Rev. A. T. Kempton, Fitchburg, Mass. The following are some of the subjects which he will discuss in a practical and helpful way from the standpoint of an active pastor:

"The Pastor and the Sunday Evening Service."
"The Pastor in the After-Meeting."
"The Pastor in the Homes of the People."
"The Pastor in the Sick Room."
"The Pastor and the Children."
"The Pastor and Church Finances."

His article in this number will be read with interest and will give an idea as to what our readers may expect.

Like scores of other up-to-date pastors Dr. Kempton finds "Current Anecdotes and Methods of Church Work" one of, if not the most suggestive and helpful preacher's magazines which comes to his table. He writes us that the live pastor has but to see and examine the magazine to realize that he must have it on his list.

CHURCH STATISTICS OF UNITED STATES FOR 1900.

Prepared each year and copyrighted by *The New York Independent*, showing number of ministers, churches and numbers in each denomination, and the gain during 1900, and also the past ten years.

Denominations.	Ministers. 1890.	Ministers. 1900.	Churches. 1890.	Churches. 1900.	Members. 1890.	Members. 1900.	GAIN IN TEN YEARS. Ministers.	Churches.	Members.	Per cent. of gain in membership.	Gain in membership. in 1900.	Per cent.
ADVENTISTS:												
Seventh Day	284	372	[illegible]	1,470	28,991	55,316	88	475	26,325	.91	....	...
Life and Advent Union	50	60	28	33	1,018	3,000	10	5	1,982	1.94	....	...
ARMENIANS	7	15	6	21	335	8,500	8	15	8,165	24.34	....	...
BAPTISTS:												
Regular (North)	6,685	7,415	7,907	9,374	800,450	973,820	730	1,467	173,370	.21½	2,140	.002
Regular (South)	8,957	12,058	16,238	18,903	1,280,066	1,608,413	3,101	2,725	328,347	.25½	d. 6,587	—.002
Regular (Colored)	5,468	14,351	12,533	15,654	1,348,989	1,864,600	8,883	3,121	515,611	.38	9,276	.005
Seventh Day	115	119	106	115	9,143	8,991	4	9	d. 152	—.01½	d. 170	—.014
Freewill	1,493	1,619	1,304	1,486	87,898	85,100	126	182	d. 2,780	—.03	d. 133	...
General	332	450	399	550	21,362	28,000	118	161	6,638	.31	500	.015
Separate	19	118	24	103	1,599	6,479	94	70	4,880	3.05	....	...
BRETHREN IN CHRIST (River)	128	152	78	78	2,688	4,000	24	....	1,312	.48	....	...
CATHOLICS:												
Roman Catholics	9,168	11,636	10,245	12,062	6,242,267	8,610,226	2,470	1,817	2,367,959	.38	188,985	.022
Independent Catholics:												
Polish Branch	....	19	....	18	.....	15,000	19	18	15,000	...	.....	...
Old Catholic	1	6	1	5	665	10,000	5	1	9,335	...	.....	...
CATHOLICS: Reformed	3	6	3	6	1,000	1,500	d. 2	d. 2	500	.5	....	...
CHRISTIANS	1,435	1,248	1,424	1,520	103,722	111,835	d. 187	96	8,113	.08	d. 579	—.005
CHRISTIAN CATHOLIC (Dowie)	....	55	....	50	.....	40,000	55	50	40,000	...	....	...
CHRISTIAN SCIENTISTS	26	12,000	221	600	8,724	1,000,000	....	....	991,000	...	920,000	...
CHURCH OF GOD	522	460	479	580	22,511	33,000	d. 62	101	10,489	.68	....	...
CHURCH OF THE NEW JERUSALEM	119	143	154	173	7,095	7,679	24	19	584	.08	117	.015
CONGREGATIONALISTS	5,058	5,614	4,868	5,604	512,771	629,574	556	736	117,103	.23	1,640	.002
DISCIPLES OF CHRIST	3,778	6,528	7,246	10,528	871,017	1,149,982	2,755	3,282	278,965	.32	31,586	.028
DUNKARDS:												
German Baptists (Conservative)	1,622	2,612	129	850	61,101	95,000	990	121	33,899	.55	5,000	.05
German Baptists (Old Order)	237	150	115	100	4,411	3,500	d. 87	d. 35	d. 911	.26	....	...
German Baptists (Progressive)	224	231	128	173	8,089	12,787	7	45	4,698	.58	d. 2,213	—.13
EPISCOPALIANS:												
Protestant Episcopal	4,146	4,961	5,019	6,686	532,054	716,431	815	1,667	184,377	.34½	16,841	.025
Reformed Episcopal	78	103	83	104	8,435	9,743	25	21	1,308	.15	....	...
EVANGELICAL BODIES:												
Evangelical Association	1,235	1,052	2,310	1,806	133,313	118,865	d. 183	d. 504	d. 14,448	d. 11	.....	...
United Evangelical Church	432	478	1,000	985	54,000	60,993	46	d. 15	6,993	.13	1,163	.02
FRIENDS: Orthodox	1,113	1,279	794	820	80,655	91,866	166	26	11,213	.14	d. 476	—.005
GERMAN EVANGELICAL SYNOD	680	909	870	1,129	187,432	203,571	229	259	16,142	.08½	1,159	.005
GREEK CHURCH:												
Greek Orthodox	1	4	1	4	100	20,000	3	3	19,900	199.	14,000	...
Russian Orthodox	13	41	12	58	13,504	45,000	28	46	31,496	2.33	2,000	.04
JEWS	200	301	533	570	[1]130,496	[2]211,627	101	37	[2]27,635	...	14,335	.01
LATTER DAY SAINTS:							....	...	[2]81,131	.62	....	...
Mormons	543	1,700	425	796	144,352	300,000	1,157	371	155,648	1.10	....	...
Reorganised Church	1,500	2,200	431	600	21,773	45,500	700	169	23,727	1.09	2,500	.05
LUTHERANS:												
General Synod	966	1,220	1,424	1,563	164,640	194,442	260	144	29,802	.18	d. 1,418	—.007
United Synod in the South	201	215	414	390	37,457	38,639	14	d. 24	1,182	.03	d. 469	—.01
General Council	1,153	1,156	2,044	2,019	324,846	370,409	3	d. 25	45,563	.14	17,925	.005
Synodical Conference	1,282	2,029	1,934	2,650	357,153	581,029	747	716	223,876	.62½	60,244	.11
Independent Synods	980	2,084	2,779	4,490	346,976	481,359	1,095	1,717	134,383	.38½	13,809	.003
Total	4,591	6,710	8,595	11,123	1,231,072	1,665,878	2,119	2,528	434,806	.35	90,100	.056
MENNONITES:												
Mennonite	336	418	246	288	17,078	22,443	82	42	5,365	.31½	200	.009
Amish	229	365	97	124	10,101	13,051	137	27	2,950	.29	175	.001
Reformed	43	43	34	34	11,655	1,680	....	....	25	.01½	....	...
General Conference	95	138	45	79	5,670	10,395	43	34	4,725	.83	203	.006
Bundes Conference	37	41	12	16	1,388	3,050	4	4	1,662	1.20	....	...
Defenceless	18	20	9	11	856	1,176	2	2	320	.50	....	...
Brethren in Christ	31	45	45	82	1,113	2,953	14	37	1,840	1.65	....	...
METHODISTS:												
Methodist Episcopal	15,423	17,521	22,844	26,021	2,240,354	2,716,437	2,098	3,177	476,083	.21	18,727	.007
Union American M. E.	42	68	35	[illegible]	2,279	2,675	31	26	396	.17	....	...
African M. E.	3,821	5,659	4,124	5,775	452,725	673,504	2,838	1,651	220,779	.48	9,598	.014
African Union Methodist Protestant	50	80	70	113	3,415	2,000	30	43	3,585	1.05	....	...
African M. E. Zion	1,585	3,155	1,587	2,906	349,788	536,271	1,590	1,319	186,483	.53	7,665	.014
Methodist Protestant	1,441	1,647	1,924	2,400	141,989	181,316	206	476	39,327	.27	1,809	.01
Wesleyan Methodist	600	587	342	[illegible]	16,492	17,201	d. 13	164	709	.04	....	...
Methodist Episcopal South	4,801	6,041	12,088	14,244	1,209,976	1,457,864	1,240	1,556	247,888	.20½	6,072	.004
Congregational Methodist	150	210	150	240	8,765	20,000	60	90	11,235	1.28	7,500	.8
Colored M. E.	1,800	2,187	1,053	1,300	129,383	199,206	387	d. 353	69,823	.54	....	...
Primitive Methodist	60	65	78	92	4,764	6,470	5	14	1,706	.35½	....	...
Free Methodist	657	944	620	1,123	22,110	28,588	287	503	6,478	.29	958	.034
Evangelist Missionary	47	87	3	13	951	4,600	40	10	3,649	3.83	....	...
MORAVIANS	114	118	94	111	11,781	14,817	4	17	3,036	.25½	296	.02
PRESBYTERIANS:												
Presbyterian in U. S. A. (Northern)	5,934	7,335	6,717	7,469	788,224	973,433	1,401	752	185,209	.23½	12,099	.012
Cumberland Presbyterian	1,801	1,734	2,791	2,967	164,940	180,192	d. 127	166	15,252	.09	d. 6,390	—.034
Cumberland Presbyterian (Colored)	393	400	224	150	12,956	39,000	7	d. 74	26,044	2.01	....	...
Welsh Calvinistic	100	105	187	185	12,722	12,000	5	d. 2	d. 722	.05	....	...
United Presbyterian	731	918	866	911	94,402	115,901	187	45	21,499	.22½	1,923	.017
Presbyterian in U. S. (South)	1,129	1,461	2,391	2,969	179,721	225,896	332	568	46,169	.25½	4,868	.022
Associate Ref. Syn. of the South	133	104	116	131	8,501	11,344	d. 29	15	2,843	.33½	980	.094
Ref. Pres. in U. S. (Synod)	124	124	115	113	10,574	9,790	....	d. 2	d. 784	.07½	d. 85	—.008
Ref. Pres. in N. A. (Gen. Synod)	29	33	33	36	4,602	5,000	4	3	398	.08	....	...
Ref. Pres. (Covenanted)	1	1	4	1	37	40	....	d. 3	3	.06	3	.06
Ref. Pres. in U. S. and Canada	1	1	1	1	600	[illegible]			6	.01	6	.01
Ref. Pres. (Russellites)	....	....	....	....	.....	2,500						
REFORMED:												
Reformed in America (Dutch)	558	698	572	619	92,970	107,594	140	47	14,624	.15½	d. 1,767	—.016
Reformed in U. S. (German)	680	1,062	1,510	1,660	204,018	243,545	202	150	39,527	.19	3,415	.014
Christian Reformed	68	96	99	145	12,470	18,096	28	46	5,626	.46½	2,512	.16
SALVATION ARMY	....	2,689	329	753	8,742	40,000	2,689	424	31,258	1.50	....	...
UNITED BRETHREN:												
United Brethren in Christ	2,267	1,897	3,731	4,229	202,474	243,841	d. 370	498	41,367	.20	5,157	.021
United Brethren (Old Constitution)	531	670	[illegible]	817	22,807	226,643	139	22	3,836	.17	347	.013
UNITARIANS	515	550	421	459	67,749	71,000	35	38	3,251	.05	....	...
UNIVERSALISTS	708	735	[illegible]	764	49,194	48,426	27	d. 192	d. 768	.01½	1,904	.041

[1] Families. [2] Families estimated. Population 1,058,135.

* Decrease due to division of denomination. † Population. ‡ Families estimated. d Decrease.

For comments and other figures in this connection, see *The New York Independent* (Jan. 3, 1901) by whose courtesy we present these figures.

HOW TO MAKE A WORKING CHURCH.

SUGGESTIVE HINTS, METHODS AND PLANS GATHERED FROM VARIOUS SOURCES.

Fifth Paper—First Series.

We have been much interested in the plans and printed forms sent us by Rev. John M. Moore, pastor of the Wilkinsburg Baptist Church, Wilkinsburg, Pa. Especially are we impressed with his Twentieth Century Movement for Increasing the General Efficiency of the Church. He has organized his church under the "class" or "group" plan, appointing a wisely chosen chairman of each "group." The following card, which is in itself most helpful and suggestive, is furnished the leaders in the movement:

Twentieth Century Movement

For Increasing the General Efficiency of the

WILKINSBURG BAPTIST CHURCH.

"To Each One His Work."

Duties of Chairman.

1. To exercise a kindly watch care over the members of his group.
   1. Get acquainted with them.
   2. Note their attendance or non-attendance upon the regular services of the church, and endeavor to secure as regular attendance as possible.
   3. Try to enlist each one in some definite Christian work.
   4. Visit the sick and the new members, and have the others in your group do so.
2. To work his section as thoroughly as possible.
   1. Find out where all the members of your group live, all families having children in the Bible School, all Baptists not members of our church, all other persons who attend out services, all non-church going people. Make separate lists of these to keep for your own use.
   2. Visit these and have the members of your group visit them, extend invitations to our services, distribute tracts or other literature, hold cottage meetings, and try in all wise and practicable ways to lead the unsaved to Christ, and enlist the interest of Christians in Christ's work.
   3. Report weekly to the Chairman of Advisory Committee on blanks furnished for that purpose.

POINTERS.

Attend all the regular services of the church if possible.

If obliged to be absent, have some one represent you.

Take as your guide in your relations with the members of your group the words of Jesus in Matt. 7: 1, and 20: 25-28.

Report not later than Monday for the week closing with Sunday evening.

Call upon the pastor freely when you need his advice or assistance.

Be Faithful! Be Faithful! Be Faithful!

The plan comprehends a weekly report from the chairman of each group, and the following blank furnished for said report:

Report of..... .....Chairman of Group,

for the week ending Sunday.....190

1. Names of members absent from both Lord's Day preaching services with reasons so far as known.
2. How about prayer meeting attendance of your group?
3. Special difficulties.
4. New people of whom pastor should know, with any facts concerning them.
5. Names of sick, with particulars.
6. Special reasons for encouragement.
7. Answers to requests, inquiries, etc., made by pastor.

(Place anything additional on back of this sheet.)

These blanks are printed on letter-size paper and ample space left between the questions for answers, names etc.

To each member is mailed a statement or circular letter in the following form:

Wilkinsburg, Pa.....190...

Dear.....

You doubtless know of our Twentieth Century Movement for Increasing the General Efficiency of our Church. Its motto is "To each one his work." It provides in general for the division of the entire membership into groups, for each of which a chairman has been appointed. It also provides for the division of our local field into sections, to each of which a group of members is assigned, who will work that section as thoroughly as possible.

Our church is in excellent condition for a splendid work this winter. We earnestly ask your hearty co-operation. It gives us great pleasure to inform you that you are a member of Group ...., whose chairman is.....

.....

....., and whose section is bounded by .....

The other members of your group are:.....

.....

.....

In behalf of the Advisory Committee,

JOHN W. MOORE, Chairman.

We have taken occasion in this department before to say that we regarded the "class," 'group," or "band" system the best method for perfecting an organization of a church for efficient work.

An additional suggestion which we offer is that a small blank book ruled in convenient form for entering the names and addresses of group members, record of visits, etc., be furnished each chairman. This tends to fix the responsibility on the leader and carrying it in his pocket, as he should, is an ever present reminder of his duty. From the record and memoranda in his book he can readily make up his weekly report.

We would also suggest a monthly meeting of all the chairmen with the pastor for consultation, prayer and the study of methods. Something answering to these suggestions we have no doubt Dr. Moore uses in working his plan.

The writer has just entered upon a new pastorate at Washington, Ga., a small city. His charge is one of the oldest and, in many respects, best churches in the state. We are just now preparing to organize this congregation for aggressive work in the "class" plan and will give to our readers the benefit of our experience, and in detail such of our plans as may prove successful. Our ambition is to make it, by God's help, a model church in organization, methods and work.

A Unique Card of Invitation.

From Rev. W. Edward J. Gratz, M. E. Church, Detroit, we have received a number of cards, etc., neatly printed, attractive in wording and general "get up." We are specially impressed with the following unique card of invitation, containing as it does a form of introduction of the person to whom the card is handed to the pastor or Sunday school superintendent.

CARD OF INVITATION

You are most cordially invited to attend services at the

CHURCH AND SUNDAY SCHOOL

of your choice,

NEXT EVERY **SUNDAY.**

WELCOME

Come with us and we will do thee good.
O taste and see that the Lord is good.
My house is the house of prayer.
Enter into His courts with praise.

The Spirit and the Bride say
And let him that heareth say
And let him that is athirst
Whosoever will, let him **COME**

THIS CARD WILL INTRODUCE

M .....

To Pastor of.....Church, or

To Supt. of.....S. School.

This card in the form as given is especially adapted to inter-denominational or union work. We heartily commend such co-operation between the evangelical churches in a town or city. Such work done by a worker as a Christian rather than a church man, tends to impress the "outsider" with the sincerity of the worker.

A Gratifying Response.

In response to our request in December Current Anecdotes we have received forms of church printing from a goodly number of pastors. They will aid us materially in our plans for making our Department of Methods practical and helpful. The pastors who kindly sent us forms will please accept our sincere thanks.

The request is renewed and we would appreciate the brotherly kindness if to the address below samples of any or all the printed matter you use in your church work is sent. Note change of address, please: Rev. Ellison R. Cook, Washington, Georgia.

The Pastor's Box in the Vestibule of the Church.

The pastor of the East Lake Presbyterian Church, Wilmington, Del., Rev. Geo. H. Trull, sends us with other forms a card which is self-explanatory, setting forth as it does a most admirable plan. One side of the card is printed as follows:

Uses of Pastor's Box

IN THE

Vestibule of the Church.

This box is opened by the Pastor only, at the close of the Evening Service. Among other uses, it affords convenient opportunity—

1. For strangers to give their names, if they desire the Pastor to call upon them.
2. For any one of the congregation to give notice of a change of residence. It is particularly requested that the Pastor be notified promptly of all such changes.
3. For calling the Pastor's attention to—
   - The sick in our Parish;
   - Those who are inquiring the Way of Life;
   - Those who are in special temptation;
   - Instances of poverty and distress;
   - Strangers who have decided to attend our Church and Sunday School.
4. For any communication or suggestion of either a general or personal nature, relating to the life and work of the Church.

East Lake Presbyterian Church.

Wilmington,.....19.....

Dear Sir:

Please call on .....

.....*St., near*.....

(*Reason for call.*).....

.....

(*Other Suggestions.*).....

.....

.....

(*Signed.*).....

Series of Sunday Evening Sermons.

Several successful pastors have written us that in solving the Sunday evening congregation problem they have found that by preparing a series of sermons on some attractive general theme and circulating neat cards of invitation containing the dates and subjects, interest is aroused and the attendance increased.

We give two forms, which will, we think, prove suggestive to our readers.

"WHAT THINK YE OF CHRIST?"

The Life of Christ is the Holy of Holies in History.

Seven Sunday Evening Sermons on

THE CHRIST.

First Congregational Church, Sixth and Everett,
KANSAS CITY, KANSAS.

Nov. 11—His Humanity.
Nov. 18—His Divinity.
Nov. 25—His Personality.
Dec. 2—His Ministry.
Dec. 9—His Death and Resurrection.
Dec. 16—His Reign—the Christian in History.
Dec. 23—His Second Coming.

Frank Fox, Pastor.

1900

"HELP FROM THE HILLS"

A Series of Sunday Evening Sermons by

REV. W. EDWARD J. GRATZ,

At the Methodist Episcopal Church, Detroit.

NOV. 4—MT. ARARAT.
"Sin, Sorrow and Saving Grace."
NOV. 11—MT. HOREB.
"The Individual Call."
NOV. 18—MT. SINAI.
"God and Man Face to Face."
NOV. 25—MT. PISGAH.
"Visions of Home."
DEC. 2—MT. CARMEL.
"The Battle of the Gods."
DEC 9—MT. OF TRANSFIGURATION.
"Divine Fellowships."
DEC. 16—MT. CALVARY.
"Glory Breaking Through the Clouds."
DEC. 23—MT. OLIVET.
"Memories and Anticipations."

Epworth League, 6:30. Preaching, 7:30.

SPECIAL MUSIC.

A Cordial Welcome to Everyone.

How to Make the Sunday Evening Service a Success?

By Rev. A. T. Kempton, Fitchburg, Mass.

A hard question to answer. I do not feel that I have solved this difficult problem, but in so far as I have, I will gladly share with others the good results, unwilling that they should have any part in the unpleasant and unprofitable experiences that have been mine. I have employed several different plans with different degrees of success. I will gladly give them to you.

The plan I worked most succesfully was to give a series of sermons on winter Sunday evenings to working men of different classes, one class at a time. For instance, as my city is a railroad city, I invited railroad men, issued invitations, decorated the church with railroad equipments, signal lights, head lights, train orders, conductor's lanterns, and many other things which I used effectively in my sermons. Another night I invited machine-shop men; another night mill operatives; another night common laboring men and women, for they are the ones who heard the Saviour gladly when He was on earth, and do still. I followed this course with a series to the fraternal orders; after this, sermons to young men. Went personally to the billiard and pool rooms and invited them to come; went to boarding houses and hotels, always having with me one or two of my trusted young men on whom I could rely. Never in quite a wide experience of this kind of work have I ever received the slightest insult or indignity. I took no pains whatever to hide the fact that I was a minister. Went to pool rooms where I found from fifty to one hundred and fifty young men playing, gambling, smoking and swearing, many under the influence of liquor. I moved through the entire group, had conversation with some, handed each man an invitation, and came out smelling like a smoke house for weeks. Saw some of those very young men in the church service to which they were invited. I found even people who do not like the church, like to be noticed enough to be invited to come to its services.

In brief, my plan last winter was to invite people to come to hear the gospel. It worked well. After weeks of diligent preparation I preached as best I knew and could, the old-fashioned gospel from old-fashioned texts, with old-fashioned results, so that in more than one instance in the after meeting, sinners cried for mercy. Such texts as "Ho everyone that thirsteth," "For God so loved the world," "He must be born again," "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned," "What must I do to be saved?" "Whosoever will, now is the accepted time," and many others in this line.

At the close of the sermon I usually had the choir sing a simple piece, such as "Home, Sweet Home," "The Ninety-nine," "Why Not To-night?" "Where Is My Wandering Boy To-night?" and other direct heart appeals. My firm belief is that we ministers do not use the choir, and the heart touching songs as effectively as we ought. "Go to the theatre, thou preacher, and learn in worldly ways to be wise in this regard."

Another suggestion I would make is to emphasize the Baptismal service. Have it in the evening, make it a very beautiful and solemn occasion, make your audience feel the power

of surrendered and obedient lives. Preach to saints and sinners too, in the morning as well as in the evening. It helps fill the evening service. We waste too much powder on hard shelled Christians. They are bullet proof, poor sinners are not. Then, too, the minister's supreme message is salvation for the lost soul, and that is what even saved souls love best to hear, provided they are saved. My experience has been, when I wanted a slim audience on Sunday evening I had it; when I wanted and was determined to have a full house, my wish was gratified, and the cause of God strengthened.

Make the Sunday evening service attractive. Open up the church, use plenty of light, plenty of air, plenty of singing books, plenty of music, plenty of gospel, and the results must be as they always have been—good.

Many a pastor may not agree with me, but my experience is throw political sermons and many sociological and other illogical discourses to the dogs, for even physic can be thrown to them, without harm, but as a man preaching to living, thinking, earnest, dying, immortal man, preach a living gospel, and the gospel of life will bring many a soul from the dead.

I wonder if I have answered in any respect the question before me; I certainly have no new recipe for the Sunday evening service, but would rather urge the old recipe writ large: "How shall they believe unless they hear; how shall they hear without a preacher?" Preach the gospel to every creature. "He that believeth and is baptized shall be saved." "How beautiful are the feet of them that bringeth glad tidings."

Jesus said, "Follow me and I will make you fishers of men." He evidently intended for us to go where they were, attract them to where we are, and finally land them where He is. He also intended us to catch men. To do this we must be wise fishermen. Be sure to make the attraction (music, preaching, etc.) attractive, but by all means be most careful not to dull the point of the hook or the barb, so that when they bite you will not lose them.

In conclusion, I would say, make the Sunday evening service a success. Make it go. Make it succeed. Lots of good, true ministers are going to waste Sunday evening. I know the committee make objections and think it is not wise to attempt much on Sunday evening. Forge ahead. You and the Sunday evening service have been living at this poor dying rate long enough. Wake up and wake the Sunday evening service up. Let the dear good old fogies storm, sneer, smile, sulk and stay at home. The Lord will forgive you; perhaps, even them, too. Let folks know you are open for gospel business at the good old stand on Sunday evenings. It will mean a new lease of life to the church, too. If one plan don't succeed, try another. Business men don't persist in a plan which fails, year after year, because some one else works it well. Get the plan you can make succeed. Get the people. Get the gospel into the people and your Sunday evening service will, in God's sight at least, be a great success.

The Young Men in the Church—How they may be Won and made a Working Force.

For all of the suggestions in the following most helpful and timely article we are indebted to Dr. J. Wilbur Chapman, who it was our privilege to hear speak at one of the International Christian Workers' Conferences some years since:

"The Young Men in the Church; How they May Be Won and Made a Working Force." The first statement you will all agree with, I am sure, that young men in great numbers are not in the church, and that is true for two or three reasons. The first reason I have found is that they have wrong ideas concerning the church. They come in once in a while to the services and in many cases the sermon is long and on an uninteresting topic and does not appeal to them as the things of the world seem to appeal to them, and so they get an idea that that is the church; they have wrong ideas concerning it, and so after a while they get into the habit of staying away from the house of God. The second reason I have found is that they are getting to be out of sympathy with the church, and the strongest reason for this is found in the fact that young men are afraid of doing that which is inconsistent and hypocritical. I think the women, those who are out of the church as well as those who are in, are very much inclined to overlook what is untrue or inconsistent. Men are not. They have their eyes fixed upon it, and when they see those in the church who are inconsistent that is a strong argument against their being identified with us in our work. Dear friends, that is what hurts us in Christian service.

Then there is another reason generally—they don't want to come into the light lest their deeds be reproved, and they are afraid they will be impressed so they must be saved, and so, for that reason, they stay away.

Now then, what must we do to win them into the church? In the first place we must correct their ideas and let them understand that the church is a great family. We want to impress them with the thought that the church will develop the best that is in them; that the best man is a loyal member of the church of Christ; that the strongest man in every sense of the word, the man who has the most beautiful character is he who is a consistent member of the church of Christ, and the body of the Lord Jesus Christ; and then we want to make them understand that this is the place where they as individuals are to receive direct help, and if that is true, we as ministers of the gospel, must watch our preaching very closely. I have found that one way to get men into the church is to go for them, and one way to go for them is to interest them by taking themes for sermons that will particularly appeal to them as men. In my own ministry I have preached to commercial travelers; I have preached to firemen; I have preached to policemen; I have preached to the men who are employed day and night upon the railroad, and appealed to certain classes, such as medical students, and students

of universities, touching them along different lines, and every time a great many men come in and we often find we are able to land some of them in the Kingdom of God, and by going for them in this special way we are able to lead them from darkness to light. Then there is another thought we must give them—Christ. Give them Christ! I know that other things draw. A man may be a sensationalist and fill his church to overflowing. That is one way to fill a church. But it is only the gospel that holds, and the man who preaches the simplest story of the gospel, the man who points in the most faithful way to the Lamb of God, who taketh away the sin of the world, is the man who is going to appeal to men. What we must preach is not reformation, but regeneration. The thing we must do is to to make men understand that they must have that which will drive out sin, and after this other things will take care of themselves.

How may they be won to active service? In answering this I want to refer to the two pastorates in which during the past seven or eight years God has called me to labor. In the first place I think we want to set them to doing work they can do. I used to have an idea that if a man could go to a church sociable and pass lemonade and ice cream that it was a sort of Christian work. I do not think so now. Almost any kind of a man can do that, and perhaps he might do it to the glory of God, but that is not the highest kind of Christian service. I do not think that if we get men into a gymnasium and let them exercise there or perhaps lead others in to exercise, it would be the highest kind of Christian service, although I believe in gymnasiums and have one in my church. I do not believe that the work that might be done in a reading room is the highest kind of Christian service, and yet I have one in my own church. But, friends, I do think that when we get men into the church that the first thing for us to do is to develop them along spiritual lines. Get a man right with God and let the Spirit of God work in him and use him, and that man is going to be earnest in other ways than in church socials and reading rooms and gymnasiums. He will do all these things if they are to be done, but he will do something that is infinitely better than any of these, and that is he will be spiritual, and when he is spiritual he is a mighty power in the church and community. Having presented these few thoughts and from my experience in my first pastorate in Albany, N. Y., I have this to suggest to you, further, that it must be with the pastor a matter of inspiration and not exhortation. Why, I might stand in the pulpit for fifty years and preach to men and say, "Do this," and they would not do it, but if I can go down by their side and say, "Let us do this, and I will start in the work with you; let us all march together," there is the power. A man cannot sit in his seat and think out these plans and expect that the men of his congregation are going to carry them out for him. They tell me that the grandest sight in the recent Grand Army encampment at Detroit was this: A number of men came riding by upon their horses with grand uniforms, and, as they came near, the bystanders looking on cheered and cheered again, but there was one man who moved them more than all the rest; that was the man who was once here as President of the United States. He had on his uniform, but he was not riding on a horse. He was marching side by side with the men. When ex-President Hayes came marching along in that way, the people went wild with enthusiasm. So to do good work with men is a matter of inspiration and not of exhortation. In this first pastorate I had a band of young men numbering seventy-five. I began with seven. I said to them, "You come into the study, and we will talk and pray together about Christian work." And these seven men came, and we got down upon our knees and pledged ourselves to God that we would try each one to bring another and enlist him in the service of God, and from seven we grew to have seventy-five, and all sorts of men were in that company. There was one man who was the son of a rich father, and another man who had boasted of his morality. There was another man who was strong mentally, and another who had taken a great stand in business life, and another who had been a prize fighter. I doubt if you could get together a greater variety of men, and yet it is a wonderful thing how men forget all these things when they are just on fire with the passion for souls, and these men came together, moving along the line of Christian service, and they accomplished wonders. It was not always possible for me to meet with them in their different kinds of Christian work but it was possible for me to meet with them before they started out. Sometimes they would go into evangelistic work in the country. They visited fifteen or twenty churches one winter, many of them going out at great personal sacrifice. As a result of their going out we found they had succeeded in leading more than three hundred into the kingdom, and more than two hundred and fifty joined the church as the message was sent us from the pastors of the different churches. This is one of the kinds of work men can do.

Then turning away from that to my next pastorate in Philadelphia, I found it necessary to have a more complete organization, and so I turned to the Brotherhood of Andrew and Philip which is the same practically as the St. Andrew's Brotherhood in the Episcopal church. The rules are two, the rule of prayer and the rule of service, and every man who comes into the Brotherhood pledges that he will pray every day for the spread of Christ's kingdom among men and that he will strive every week to bring at least one man under the influence of the gospel. We began with twenty-five men. We pursued the same plan in the fellowship of these young men, and the twenty-five have gone on and on till we soon had more than two hundred and fifty, a band of men just on fire with a passion for souls going throughout the city of Philadelphia touching very many in the missions. There was nothing that these men had rather do than be engaged in a revival meeting. One man came to me the other day with his face just beaming as he said, "I have another man for

Christ." Why, you would have thought he had offered to him the highest position within the power of the President of the United States. Another man for Christ! One of the two hundred and fifty had pledged himself to work for his class of one hundred and fifty men, only a few of whom were Christians, and when we gave in our report for the last year that man stood up in the presence of a number of our people and said, "Dear friends, I have been led of God in this past year to lead sixty of my class to Christ." Then as the tears streamed down his cheeks he said, "You don't know the joy I have had." They were longing, just longing to do the work of the Master. Then having established this organization, there were some special things we did. We did not ask men to do things that seemed to be impossible. We ask them to stand out in the vestibule at the door of the church, and we say to them, "When you see a young man come in, get hold of his hand and tell him you are glad to see him, and if he comes a second time ask him if he goes to church regularly anywhere. If he comes a third time find out where he lives." We give them work by sending a little card on which is printed, "Will you sit in pew No. 50 to-night?" Watch for impressions; keep your eyes fixed upon the friends around you, and if you see a man is moved by the Spirit of God, after the service is over touch him on the shoulder and say, "Come into the after-meeting," and, if possible, you come in with him and sit with him, and, when it comes time for us to draw the net, try, if it is a possible thing, to get him on his feet. Push him gently if necessary. That is what these men are doing, and as a result it is a very difficult thing for a man to come into the church and get out without having some one to ask him to accept Jesus Christ as his Savior. Then there is another thing these men do. They have divided themselves up into tens, and they call themselves leagues, and these leagues pledge with themselves to do a certain kind of work, and they appoint one of their number as leader and this man collects 25 cents from each member and they place this amount in the treasury and when they find a needy case they give the money away here and there where it will do the most good. As these bands increase we are better able to do our work.

That is the way to win them, and that is the way to hold them, and that is the way to set them to work. It is Christ, Christ, Christ, all the way through, and when there is anything else than Christ in the prayer-meeting, in the pulpit and the preaching, it is impossible to get these men and keep them at work in their different lines. These men follow up cases as they are presented to them. For example, in our own church, if there are thirty-five inquirers, I sit down the next day and fill out a blank: "Dear Mr. So-and-So, please call at your earliest convenience on Mr. ——— (giving the name of the person who rose the night before). This man accepted Christ last night and we want you to see him and make your report as soon as possible." So they go out during the days of the week, making their investigations of these cases, reporting always before the next Sunday. These men are saturated with the Bible; many are filled with the Holy Ghost, and it is impossible, as I said yesterday, for a man to be surrounded by two hundred and fifty such men, and not be able to work wonders for God, and, when I think of the past year's work and the power of the sympathy that is coming to me, I am not, as some people have said, amazed that so much is accomplished, but I am amazed that there was not more accomplished, and so I ask you as pastors if you want to start in young men's work just begin it. One is enough, two would be better, and three would be better still. The more you can get the better, and yet I ought to make a qualifying statement, because it is not quantity, it is quality we want.

Oh, ministers of the Gospel! there is nothing but what we could do—we could take our cities for God, if we had just a few men, a few men, and so I say start with a few members who are holding all the time to things spiritual, asking all the time for the Lord to give you souls. I think my men would be greatly disappointed if I should preach a sermon and not ask anybody if they wanted to accept Christ there. Let us have a definite aim, and having a definite aim I think we shall find many coming into the kingdom.

REVIVAL METHODS.

Many pastors are beginning now to plan for early spring revivals and special evangelist efforts. There are so many books on the subject of the revival, and so much written in all our religious periodicals on the kind of revival we need, and how we are to have it, that we confine ourselves exclusively to practical suggestions as to helpful auxiliary methods.

We commend the following card as one likely to unite in prayer and special effort the more spiritual and earnest members of a church:

COVENANT CARD.

✣ ✣ ✣

Believing that a revival is needed for the sake of men and for the glory of God, and believing that God is able and willing to send showers of blessings, I hereby covenant with my pastor to pray daily for a revival in our Church.

To the end that our prayers may not be hindered I do, by the help of God, put away every known sin.

Signed .....

* * *

Those who sign this are requested to return it to the pastor.

A very decided step forward has been taken if a pastor may induce any fair proportion of his membership to unite in such a covenant, or in signing a pledge or agreement like the "Win One" cards, of which we give two excellent forms.

[NOTE:—These cards were kindly sent us, but no name of church or pastor is printed on card, and in opening the heavy mail they were separated from the envelope or letter in which they came. In using for our columns any form it is our wish to give credit for the form to the pastor sending it to us.]

Prov. 11:30. Jas. 5:20.

The Win One Card.

I promise by the help of God to attempt to win one soul for the Master's service during these meetings.

Name _____

Church _____

Pastor —

This signifies my solemn purpose to use my influence to win at least one soul to Christ during our coming Gospel meetings. As God shall help me. This is not to be considered a promise or pledge either to God or man, it is simply my purpose, and is to be undertaken only with reliance upon the Holy Spirit.

M. S.—Put signing place in the Pastor's box.

The Bible Plan for Raising Church Funds.

By Rev. W. L. Dawson, Huntsville, Tex.

Dear Mr. Dixon:—All over this country thousands of churches are annually selling to poor sinners suppers, oysters and gumdrops, fairs are old-fashioned and the church of Christ is hampered in its great work of saving souls. This is a pressed cause of the sin of departing from God's ordained method of sustenance. He never spoke and was understood by Christian mind to fully prescribe the divine law of the tithe; can we ever intelligently hope for a removal of the great curses which impede the church's progress. First, I think all seats for the people should be free. Secondly, the offerings should be free. Thirdly, the Bible method of church support and the one which must again become universal—that one day of giving at least one-tenth for church support of the church, etc.

Voluntary Contributions.—I find that many churches which are using a sort of "give-when-you-will or please, in other words as little as you can plan" system, are to dignify the name by the Scriptural title "Free-Will Offerings."

Now I think it a misnomer, a perversion, a downding of the term from its Biblical meaning. In speaking of the voluntary contributions given by some of our churches one says: "In a general way it may be said that the local church would be classified a free church." What do you think of the permanent subscription plan? But most all "dunning system" plan the best of numerical prosperity. Hoping for you and your people an unbroken success.

Organizing Workers Into Classes for Instruction.

Perhaps no pastor in the United States is better prepared through long experience and thorough pastoral knowledge to speak on methods of church work than Dr. Sylvanus Stall, D. D., author of several widely circulated books. He says in speaking of the very great importance of instructing and training workers: "When once an interest has been aroused the pastor can then successfully make a call for all men are willing to consider the subject of personal work, to meet him at the church or in his study these whether many or few, should be organized into a class for special instruction in the needs of the field, and the best plans and methods of organization for accomplishing the work.

"We have classes where Sunday school teachers are instructed for their work. Even ministers themselves are trained by long years of instruction, study and practice. Why should not the lay helpers be qualified and trained for the most successful accomplishment of the practical work to which they are willing to devote themselves? Such a class would be a profitable service in developing members, and also contribute greatly to the pastor's knowledge of the individual members committed to the evening might be devoted to the subject: 'How to secure the better attendance at the prayer-meeting, classes upon the services of God's house.' Another evening: 'How to secure the most regular attendance of the members upon the services of the church.' 'How may the church meet successfully discouragements and the apathy of the people?' 'What should the church do for the young?' 'What can be done for the cause of temperance in the church and in the neighborhood?' 'How to increase the attendance and the efficiency of the Sunday school.' 'How to reach and save the unconverted.' Or it may be best to indicate certain lines of work and then give special instruction to those who are about to engage in the same."

Go-to-Church Bands.

Do you want the children of your Sunday school to attend regularly the preaching service? A little planning, a little effort on the part of the pastor and they will become your most regular and enthusiastic attendants.

The best way to tell how to do a thing is to tell how that thing has been done. Here then is the experience of one pastor.

At the close of Sunday school the pastor invited all the children who would join a "Go-to-Church Band" to meet him in his study at 4:30 o'clock p. m. the next Friday afternoon.

Friday was a cold, disagreeable day, but 82 came.

The pastor made a short talk on the duty of attending divine worship and sought to impress the thought that the highest and truest pleasure and very great profit would come to every boy and girl who did regularly attend church in the right spirit. To each child was given a neat card, printed on heavy railroad cardboard, with 52 blank spaces representing 52 Sundays in the year, and so arranged as to be punched with a conductor's punch each Sunday. The name of the child was written on the card and they were instructed to present the card just before the morning service to a young man chosen for this work, who would punch the card, thus showing that they were present at the service.

To all who should be present at one service each Sunday for three months a neat medal containing the creed or the Lord's Prayer on one side and a cross and crown on the other, very attractive and yet inexpensive, would be presented. A nice teacher's Bible would be presented to any one or more who did not miss a Sunday for the entire year.

Did the children come? Indeed, they did. Before the next Sunday the 82 had more than doubled, and there are no more attentive listeners in that congregation than these same children.

But remember, brother pastor, when you get the children there, let them know that you know they are there by some recognition from the pulpit. This pastor's plan is to talk directly to the children the first five minutes of the sermon, or to vary the last five minutes. If you are a wise preacher you will preach many sermons, all of which can be understood by the children of the congregation. Are your congregations not satisfactory in size? Are they falling off? Try this plan. Get the children interested. There is no better way to get a hold on a father than to grip his boy. Make that little girl your friend and admirer; get her interested and father and mother, who may have been careless in attendance upon public worship, will be aroused to their duty. Try it and see. Cards suitable for the purpose may be had ready printed, with the punch, medals and all, at small cost. If interested send stamp with request to Elbridge P. Cook, Washington, Ga., and full particulars, prices, etc., will be sent by return mail.

At the end of the three months a most impressive occasion can be made of the presentation of the medals to those who have been faithful. The second quarter the number of the faithful attendants will be largely increased.

Our Plans for the Future.

As we have written a large number of subscribers who responded to our "Call to up-to-date pastors" in December "Current Anecdotes," the editor of this department was appointed to a new pastorate early in December and has had in addition to other varied calls all the extra work incident to entering a new field. Providentially prevented from visiting Cleveland as he had expected, it has been impossible to perfect some cherished plans, but believing as we do that we have in hand in the work we are proposing in this Department of Methods, and related plans, that which promises most satisfactory returns to all parties who consent to co-operate, we promise our readers and all who may be interested, that they shall have no cause for disappointment.

We are just now putting to practical test our "Card Index System for Raising Church Funds" and hope to be prepared at an early day to bring the plan to the attention of all who are interested in the church finance problem. Let "Current Anecdotes" continue to come to you and we guarantee that you will find something of special interest to you in this department in every issue.

The "Organist Collection" published by S. Brainards' Sons Co., Chicago, is especially valuable for church organists, furnishing preludes, recessionals, and offertories, in addition to music from the best composers adapted to church organs and purposes. Preachers will be well repaid through the improvement in the music if they will call to it the attention of their organists.

Impurity in its different forms can do much to deaden the spiritual life of young people in the church. Wise pastors will be interested in the advertisement of the Vir Pub. Co. on page 207, telling their purity books.

He who truly prays, always pays.

THE TRUE ESTIMATE OF LIFE AND HOW TO LIVE.

By REV. G. CAMPBELL MORGAN.

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PAUL'S ESTIMATE OF LIFE.

No man in the history of the Christian church, upon whom the eyes of the world have been fixed, so wonderfully exhibited in his own life and character the ideal of Christianity as did the Apostle Paul. Most of us will agree that he realized more fully than any man of his own time the purposes of God as revealed in Jesus Christ. His life and teaching have revealed Christianity to us as a force in a way that is revealed by no other life or teaching. It is very interesting in his letter to the Philippians, one of his later epistles, to find him talking of himself and yet of himself in the new life which he had then been living for about three and thirty years. He speaks with human tenderness of human sensibilities and human thoughts, while upon all these

there rests the light of the divine, and through all there is manifested the power that has taken possession of him.

In this epistle, written to his children in the faith at Philippi, it is very evident that he writes under the stress of circumstances. Not that circumstances are causing him one moment's anxiety, but they are bringing him face to face with the possible issues that lie just ahead of him. It is while in this condition that he writes this letter and condenses into one swift burning sentence an epitome of Christianity as he has realized it: "To me to live is Christ."

To this man all the marvelous unfoldings of the doctrine and scheme of redemption can be condensed and expressed in the simplest of words. He writes the whole story of Christianity out of his own experience when he says, "To me to live is Christ" (Phil. i: 21). To this man Christianity is Christ. It is as though he had penned the words of another, who has said:

"Christ. I am Christ's, and let the name suffice you. Yea, for me, too, He greatly hath sufficed. Christ is the end, for Christ was the beginning. Christ was the beginning, so the end is Christ. To me to live is Christ."

The statement of the apostle's view of Christianity gathers force when we remember the exact position which he was in as he wrote it. He was then a prisoner in charge of the Praetorian guard. He was waiting, most probably, for the final word of the emperor that should decide in which of two ways his destiny should lead. If the emperor's command be given the apostle will tread the road through the door of his prison, through the city to the place of execution, and then, by one swift, sudden stroke, his life will end. He looks along that road and thinks of the possibility of traversing it. Then he looks in the other direction. Suppose that the emperor command that he be set at liberty. Then back to Philippi he will speed to see his children, and on to some new region to tell the same story and live the same life and win more trophies for Christ. He looks at these

TWO ROADS.

stretching before him, and he says:

"To live—is Christ, and to die—is gain. I am in a strait betwixt two. I desire to depart and yet for your sakes I would tarry a little longer."

Life and death have lost their old significance to him, because there is one vision that fills the horizon whether he look this way or that. Here it is Christ, and there it is gain, and gain is Christ, and Christ is gain. There is no darkness and no light, but everywhere he sees the Master. That is Christianity.

Now, beloved, I want to take that estimate of Christian life and meditate upon it for a little while. Do not expect me to exhaust it, for in this text lie all the possibilities and potentialities of the Christian life.

"To me to live is Christ." What did the apostle mean? There are seven things which he might have meant. By these words he intended to say that:

1. Christ was the author of his life. It was as though he had written, "To me to live at all is Christ."
2. Christ was the sustainer of his life. "To me to continue to live is Christ."
3. Christ was the law of his life. "The conditions in which I live my life are summed up in Christ."
4. Christ was the product of his life. "To me to live is to reproduce Christ."
5. Christ was the aim and influence of his life. "To me to live is to lead men to Christ."
6. Christ was the impulse of his life. "To me to live is to be swept along under the compassion of the Christ."
7. Christ was the finisher, the crown of his life. "To me to live is at last to be what He is, and to find the crowning of all my manhood in Him."

Christ the end, as Christ was the beginning. Christ the beginning, and therefore Christ the end. Whether this man looked back upon the past, at the present, or into the future, within or without, behind, above or beyond to the consummation—wherever he turned his eyes he saw Jesus only.

1. CHRIST THE AUTHOR OF LIFE.

The first thought is that when Paul first wrote these words, "To me to live is Christ," he meant to say, "Christ is the author of my life."

This man did not count that he had any life except the life which was named "Christ." He began to reckon his life only from the day when Christ was born within him through the power of the Holy Spirit. In the life of this man, you find one clean line dividing it at about its center. Behind that line is the old life, the "old man," to which he so often referred, while on the other side of the line is the new life, the "new man." To Paul, the crossing of that line was something that went to the very depths of his being. It transformed him so that in looking back to the days when he became a new man in Christ he said of the old days, "Old things are passed away." They had all vanished out of his sight. He took no account of anything that was behind him, and he said, "All things are become new," and in the new things he lived. The years that he spent on the earth, prior to the moment when Jesus found him, he did not reckon as worth speaking of for a single moment.

Was Paul not mistaken? Had not very much of value been crowded into the years before his conversion? Stop him for a moment and ask him:

"Paul, what do you mean by this? You lived a very remarkable life before you met Jesus of Nazareth. You had been brought up at the feet of Gamaliel. You had all of the advantages of learning and religion. You had never been a profligate. Your life had been straight and pure, clean through. You were a Pharisee of the Pharisees, a Hebrew of the Hebrews. In all outward seeming, and, what is infinitely more, in all inward sincerity, you had been a remarkable man."

"Perfectly true; but the things I counted gain, I now count but dross."

"Why?"

"In comparison with what I found when Christ found me. When I turned my back upon the old, I did it forever, because my face was set toward the new."

I do not think this man ever had five minutes' questioning as to whether he ought to go back into that old life once a week for enjoyment, and live the new life all the remainder of the week as a duty. The old life passed away, and the new life opened before him bright with joy, thrilling with delights, expanding all the way.

THE APOSTLE'S NEW LIFE.

The apostle's new life began when there shone a light round about him on the way to Damascus. We learn so much of contrast. Look at him for a moment on the way to Damascus. Remember that he was straight, upright, moral, righteous, sincere to the core of his being; and on his way to Damascus he carried in his hand some very important documents—letters from the high priest. What for? Because in Damascus there was a little company of men and women who were daring to slight the religion of their fathers, singing hymns about this Jesus, whom the friends of Paul had crucified. If they should go on singing their hymns they would soon undermine the national religion, and Paul was going to put a stop to it. So he was riding with the priest's letters in his hand, when a light from heaven fell and a voice from heaven spoke. Paul fell to the ground, and the man upon the earth said in answer to the voice from heaven:

"Who art thou, Lord?"

The revelation that came to him must have been the most startling in his life: "I am Jesus whom thou persecutest."

Now hear the next word and never forget it: "LORD!"

What a change! Why, this man has joined the church at Damascus before he gets there! That is all they are doing, calling Jesus Lord, and Paul has done it. Do you not see the radical nature of this change? Do you not see that he has taken the crown of his life from off his own head and has put it on the head of Jesus?

"Lord,"—and what else? "What wilt thou have me to do?"

That is henceforth the keynote of his life. The music is true to it through all the future; through missionary journeyings, through perils by land and by sea, in prison and among robbers, when suffering persecutions or preaching the gospel of the grace of God, he is always true to the keynote which he struck when he said, "Lord, what wilt thou have me to do?" There his life began. There the old life dropped away, and the new life opened before him; and looking back to that beginning from the jail in Rome, he writes:

"To me to live is Christ."

Life began there, and we may judge how real the change was by asking him

A QUESTION.

which I often think I shall want to ask him when by God's grace I meet him in the glory:

"Paul, you have not forgotten the ride to Damascus?"

"No, my friend, I have not forgotten it."

"But, Paul, what did you do with the high priest's letters?"

Did you ever think of that? I shall want to know some day. They went clean out of his life like everything else of the old life. Old things passed away.

That is when Paul began to live. When is your birthday, my brother? Let me say something for the sake of those who say, "I cannot find my birthday." By a question like that, some trembling soul may be unsettled. The devil is only too glad to take hold of anything whereby he may unsettle any one. If the devil says to you, "You haven't had any birthday," treat him as I do and say, "If I never had one, I will have one now." If Satan is so very particular about a definite date, take this one and say to God right now:

"Here I give my all to thee,
Friends and time and earthly store;
Soul and body, thine to be,
Wholly thine forever more."

The Master says, "Him that cometh unto me, I will in no wise cast out." We have the date, so we will dismiss the devil and pass on. The point is that there is a passing into the new life and a turning the back upon the old. "To me to live is Christ." Blessed fact of regeneration, to which we owe everything that comes after it! All the new possibilities which God offers to us are the result of the fact that the Master arrested us and gave us His life, so that old things passed away and all things became new.

2. CHRIST THE SUSTAINER OF LIFE.

But Paul means infinitely more. He means also, "To me to continue to live is Christ." Three and thirty years, or thereabouts, he has been following Jesus, and the music of his life has been running on amid earth's lamentations. The harmonies have been varied, but that has always been the chord of the dominant.

But what does he mean when he says that to him "to continue to live is Christ?"

It is a confession on the part of this man of his own helplessness. He says:

"Here I am after three and thirty years, by the grace of God. I am still living the same life that then began."

"But how?"

"Christ. I have not kept Him; He has kept me. I have not clung to the cross; the Man of the cross has clung to me, which is infinitely better. He has sustained my life during these three and thirty years."

Beloved in Christ, do we sufficiently grasp that great truth for ourselves? Weak, trembling men and women, who have started the Christian life, are crying and wondering how they will hold out. If it is left to you, I will not expect to meet you in the Christian pathway twelve months hence. If it is left to me. I will be a castaway from service very shortly.

You remember that wonderful figure from the lips of Jesus recorded in the Gospel by John. There Christ says that He is not only the giver but the sustainer of life. "I am the

true vine, ye are the branches." Paraphrase that; put it into other words so as to bring out the inner thought. People have an idea Jesus meant to say: "I am the main stem of the vine, and you are the branches grafted into me. Through me, the main stem, all the forces of life pass into you the branches."

That is very beautiful, but Jesus meant something infinitely stronger.

What did he say? "I am"—not the main stem—"I am the vine." What is the vine? Root, main stem, branches, leaves, tendrils, fruit—everything. That is the vine. People speak as though the main stem alone was the vine, held up by the roots and expressing itself in branches. That is true in a sense, but I like to take this word of Christ's in its simplicity, and therefore in its sublimity. "I am the vine"—the whole of it. What does this mean? "Ye are the branches—part of the vine—and the life of the branch is the life of the vine." In a sense the vine gives its life to the branch, but not as a separate thing. The branch is part of the vine, and the very life that courses through the branch and reproduces itself in fruit is the life of the vine. "To me to live is Christ." His life it is that sustains me. It is He Himself in me. I am His; He is mine. We are one by a solemn union, a union infinitely beyond anything that metaphor or figure can teach, one with each other, and by that fact of our oneness my life has been sustained. "To me to live is Christ."

3. CHRIST THE LAW OF LIFE.

I love this third thought: "To me to live is Christ. Christ is the condition of my life; Christ is the law of my life."

That is why Paul was so put out with the Galatians. He said to them:

"O, foolish Galatians, ye ran well; who hath hindered you?"

How did he say they had been hindered? They were getting back under legalism, into the place where they continually said "Thou shalt not" and "Thou shalt;" and where they were bringing everybody up to the mental category of forbiddings and permissions, and asking for a rule for everything. Paul said:

"You ran well; what hath hindered you? How is it you are so soon entangled with the yoke of bondage?"

How is it with you, Paul?

"To me to live is Christ; not a set of rules, but a life principle within me; not the conditioning of my days by time tables and maxims and rules, but the ever-present Christ stretching to the farthest territory of my being, and by His presence there ordering all my life within the bounds of His own sacred will."

Paul lived in the new covenant of which Jeremiah spoke, the covenant in which the law should be written no longer upon the table of stone outside a man's personality, but on his heart, so that if a man wanted to know what God would have him do, he need go to no temple, to no priest, to no altar, to no code of rules. He needs but to turn himself to silence and quietness and say:

"O strong life of God in Christ within me, direct, control, suggest, this day all I design or do or say!"

The man that lived there had a fresh code of ethics every morning, a new list of regulations every moment; and all these came along the impulse of the Christ-life within him. Christ is the law of my life. He conditions my days; He is the author, the sustainer and the law.

4. CHRIST THE PRODUCT OF LIFE.

Again, it is as though this man had said: "Christ is the product of my life. To me to live is Christ."

But if a man says that and there is no manifestation of it, who believes him? Not I. And I am quite sure that this man did not want any one to believe him unless it was perfectly evident in his life.

Suppose that here is a man living a life that is selfish and malicious and proud and critical and unkind, and he says:

"To me to live is Christ."

O man, do not blaspheme! Your life is selfish, your life is malicious, your life is critical, your life is unkind; was Jesus anything of this?

"Oh, no," he says, "I do not mean that. I mean that I have accepted His creed."

Never! No man ever really accepted the creed who did not get the Christ first. The creed grows out of the living Christ; and when that is so, the creed is forever true to that which the life manifests.

Do you not see, beloved, the necessity for this? Nature, so far as we understand it, always reproduces itself true to type. I remember the last season in which I put flowers in my garden in Birmingham, I went down to a shop and bought some bulbs, because I wanted a fine show of tulips in the earlier days of the year. I put them all carefully in my garden. I even arranged them according to a color scheme, a diamond pattern, and all manner of things. I dreamed of it, for I love God's flowers, though I do not understand them. The winter went; spring came, and the bulbs came up, but they were crocuses. Why? Because I had planted crocus bulbs. I thought I had a bargain—that is the worst of going to bargain sales—and the result was that what I had sowed that I reaped.

Now work out that great principle of life and put it in this region of sainthood. If the life implanted in you is the life of Christ, that must reproduce itself true to type. If a man has not quit singing, "I want to be an angel," he is on a sorry business, because he has not even a promise of wings anywhere on him. But if a man is singing reverently, with strong crying and tears and earnest desire, "I want to be like Jesus," that is possible. Why? Because the life you live, if you are born again, is the Christ-life, and if the life of Christ be implanted within you, it will, in His own outworking, reproduce itself, and you will, individually as well as with His church, grow up into Him in all things, which is the head, even Christ.

Let us endeavor to understand this better by looking at two illustrations from Paul's life.

TWO ILLUSTRATIONS FROM PAUL'S LIFE.

We saw him just now on the way to Damascus—and I have the profoundest admiration for Saul of Tarsus—before he was converted. I love a man who is sincere and out and out in anything. But do you see what Paul's sincerity did for him in those old days? It made him say this:

"I am sincere, and I am determined that the religion of my God shall be the religion. If men will not bow to it, then I will haul them to prison and death in the prisons. My sincerity arouses my animal nature, and I am determined to smite to death the men that will not give in to what is a divinely revealed religion."

There he is, a magnificent man, the best that human nature can ever do for a man apart from Jesus Christ. Do not forget it. There has nothing finer been brought out of fallen human nature than Saul of Tarsus before Christ found him.

Thirty years have gone, and here he is. Look at him now in front of Agrippa and his friends, who wanted to amuse themselves by looking at this strange man, and hear what he has to say. Paul gives his testimony, tells the story of how Jesus found him and transformed him. Agrippa looked at him and said not, "Almost thou persuadest," but looked at him, and said with scorn:

"With a very little would you persuade me to be a Christian?"

What does Paul say? Is he any less sincere and consecrated than he was when he rode to Damascus? No. Is he less enthusiastic? No. Is there any difference? Yes, worlds of difference! How does he show it? Manacles are on his wrists, and chains upon his ankles, but he looks into the face of Agrippa and says:

"O King Agrippa, I wish that, not with a very little, but that altogether thou wast such as I am, except these bonds. I do not want you to wear my chains, Agrippa. Have my Christ, have my light, have my life, but I would not put these on even you, Agrippa."

Do you see any change in the man? Perfectly sincere thirty years ago, but if you did not agree with him he would put you to death. Infinitely more sincere now, because capable of greater sincerity in an enlarged nature, he says:

"O King Agrippa, if you could only change places with me without having my chains; but I would not harm or pain you for a moment!"

If that man lives Christ, he reproduces Christ. Is not that what Paul has done? Are not his words the living echo of that most wondrous prayer of all, "Father, forgive them; they know not what they do?" Men always in some measure reproduce Christ when they live His life. You make your own applications. When one is conscious of having received a great blessing, the best thing is not to talk much about it. If the Christ-life is there it will come out through the glory on the face and the tenderness of the touch and the new love for everybody. The very best testimony that you can ever give to the power of Jesus Christ is to live His life over again, not in your own effort, but by the propulsion of that same life within you. "For me to live is to reproduce Christ."

5. CHRIST THE AIM OF LIFE.

Let me mention the other points briefly. "To me to live is to influence men toward Christ. The aim of my life is Christ."

Do you think that many of those soldiers that were fastened to Paul got away without being influenced for Christ? I do not. Every soul he came into contact with was an opportunity, and all his life, so far as active service went, was poured out in the doing of this one thing; the bringing of men who had never seen the Christ into the place where they might see Him, and the building up of those who had seen Him in their most holy faith from height to height and from glory unto glory. The whole aim and influence of his life was Christ.

6. CHRIST THE IMPULSE OF LIFE.

Again, the impulse of his life was Christ.

I use the word "impulse" in the sense of the great force behind it, that impelled him to service. Take one illustration. You know the epistle to the Romans—that is, you know where it is. Well, read it again. You have never fathomed it yet. I am just beginning to see light upon it, beauteous gleams of glory on it. Chapter five, justification; six, the question of sin; seven, that question still discussed; eight, no condemnation, the larger, purer life; nine, what there? Well, do not read the ninth without reading the last verses of the eighth. What is the highest height of experience in the eighth? "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I always think of the apostle here as on some mountain eminence, looking at his enemies. They are all around him—death, life, angels, principalities, powers, things present; and then his imagination sweeps him into all the infinite possibilities of the future—things to come, height, depth, or any other creation. There they all are, the possibilities of danger. He says: "I am persuaded that none of them shall be able to separate us from the love of God which is in Christ Jesus." There he is at the height of vision, the height of experience.

What next? "I say the truth in Christ, I lie not, my conscience also bearing me witness, that I have great heaviness and continual sorrow."

Why, the thirty-eighth and thirty-ninth verses of the eighth chapter do not sound like that! They are a shout of triumph, "Nothing can separate me from His love, but I have great heaviness and continual sorrow."

What about? About himself? No; self had perished in the struggle of these preceding chapters. What about? "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

What is that? That is, "To me to live is Christ. The impulse of my life is the Christ-impulse. The passion that brought Him down to redeem men, consumes me, and when I have touched the highest height of His life so that I know that nothing can separate me from His love, then I have learned the deepest experience of all, that of fellowship in His suffering, and I wish I could be accursed." Jesus Himself was made a curse for us.

"Oft, when the world is on me to deliver,
Lifts the illusion and the truth lies bare,
Desert or throng, the city or the river,
Melts in a lucid paradise of air.
Only like souls I see the folk thereunder
Bound who should conquer, slaves who should be kings.
Then with a rush the intolerable craving
Shivers throughout me like a trumpet call.
Oh, to save these, to perish for their saving,
Die for their life, be offered for them all!"

Let commentators cease their blasphemous criticism of those verses. Paul has come nearer to Jesus Christ here than ever before. This impulse of Christ-life that wrought redemption for the race at the cost of his own life enters a human soul and floods it to overflowing, until he says:

"I could wish that even I were accursed for my brethren's sake."

7. CHRIST THE CROWN OF LIFE.

What is the last thing? Christ is the crown. He is not only the author; He is the finisher. He not only began; He will end the good work.

And when it ends, what is it? Christ. What is the music of the land to come? Christ. What the fellowship? Christ, and Christ reproduced in the saints transformed. What will be my chief joy when I look again in the face of my child who has gone before me and is to wait for me in the shining city? It will be that she is like Jesus. Not only will we see Christ Himself, but Christ reproduced again in the loved ones.

Imagination is sometimes ahead of truth. Poetry guesses at more than prose ever fathoms. Follow out the thought, and everywhere on the thrones, amid multitudes, what see you? Christ. That is why this man Paul stands and looks at little Nero's ax, and says:

"To die is gain."

"Do you not see that executioner, Paul?"

"No, I do not see him."

"What do you see?"

"Christ! To die is gain."

WHAT IS YOUR VIEW OF LIFE AND DEATH?

Now let me ask you to finish this theme for yourself. Imagine that you have in your hand a clean piece of paper, and write on it for yourself—God help you!—take the pencil and write! Write the story of your life, honestly, faithfully, truly, in as brief a sentence as Paul wrote the story of his. Write:

"To me to live is—money."

Now, be honest, in God's name. If you have played the hypocrite before, do not do it now. Write it down, not for man's eyes, but for God's. "To me to live is money." If that is true, put it down.

"To me to live is pleasure."

"To me to live is fame."

Oh, fill them in for yourself!

Now you have it written, your life's story. You never looked it squarely in the face like that before. There it is, right in front of you, the self-evident truth, the inner meaning of all your life. There it is.

Now finish it. Write under it what Paul did. That is your estimate of life; now tack onto it Paul's estimate of death:

"To me to live is money; to die is—I cannot write 'gain' after that. To die is loss. I shall leave it all. Naked came I out of my mother's womb; naked shall I return thereunto."

"To me to live is pleasure; to die—oh, do not talk to me about death! It is the last thing I want to think about. I want my pleasure, my laughter, this hollow crackling of thorns in a pot, methinks. Let me have it, but in God's name do not talk about death. Why, man, I do not like to walk down the street in the dark because I think of death. I cannot write that."

"To me to live is fame." Now finish it. "And to die—no, I cannot. For if they put my name on a marble monument, directly it is erected, nature, with mossy fingers, will begin to pull it down. I cannot write that. To die is to perish, to be forgotten! What is fame when I am gone? I cannot write it."

No, beloved, and you cannot write Paul's estimate of death after anything except Paul's estimate of life. If, by God's great grace, you can write, "To me to live is Christ," you can write, "To die is gain." To die is to see Him more clearly, to be closer to Him, to enter into larger service for Him, to touch the height and the depth and the length and the breadth of His life; "to die is gain." You can only write it if you write the first.

Somebody else says: "Well, I have never written the first; can I start?"

Yes.

"Where can I start?"

Where he started.

"Where did he start?"

"Lord, what wilt thou have me to do?" That is it. Will you do that?

"Yes, we will do it. Is it easy?"

No, it is not easy. The cross is there, crucifixion is there, the ending of self is there, the abandoning of everything, of hope, and wife and child, and home, and friends, and ambition, all is there. "Lord—we have had other lords—Lord, I have been governed by self, I have been governed by human loves, I have been mastered by passions, I have been swept along by ambitions; Lord, Nazarene, depose these other lords and be King."

That is the place to begin; and there is not a man or woman who begins there honestly to whom He will not come with healing on His wings, the sun rising; then the old things for you shall pass away, and all things shall become new.

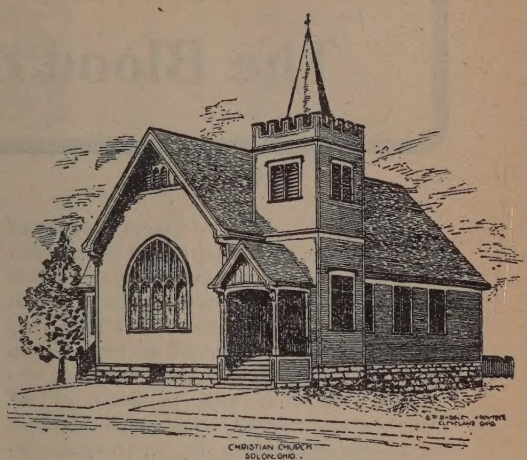
A Fine Church at Moderate Cost.

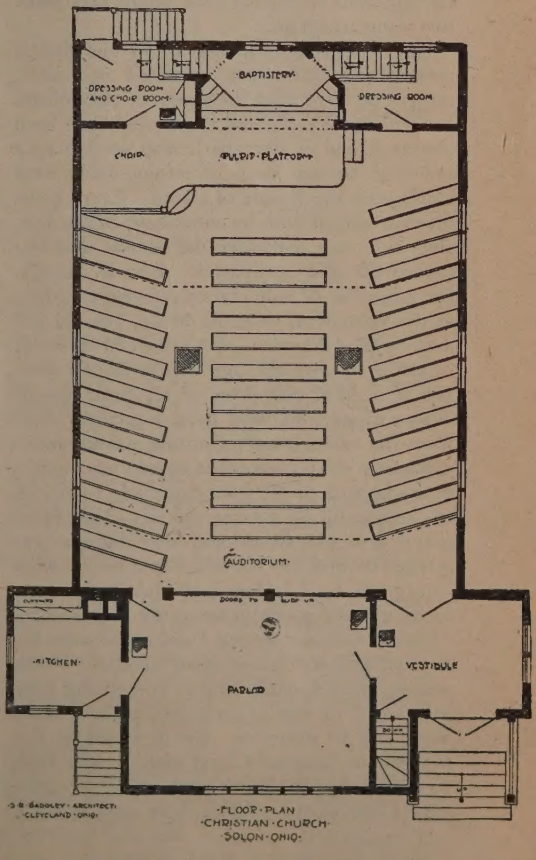
The chapel shown in the accompanying illustration was recently erected for the Christian congregation at Solon, Ohio. The extreme dimensions of the building are: Length 66 feet, and width 46 feet. The main entrance to the building opens into a spacious vestibule in the tower. From the vestibule a door leads to the church parlor, occupying the entire front of the building, and a pair of doors lead to the auditorium, while a third door leads to the basement.

The parlor is 17 feet by 21 feet in size and is so connected with the auditorium with lifting doors that on special occasions, it can readily be thrown open to the auditorium. On that side of the parlor opposite to the main entrance is a small room that may be used either as a vestibule or kitchen. The auditorium is 66 feet by 46 feet, not including the octagonal bay containing the baptistry. The ceiling of the main room has the shape of a pointed arch. The pulpit is located in the center of the end of the auditorium opposite the parlor.

Back of the pulpit, in a beautiful octagonal bay, lighted with art glass windows is the large open baptistry, on each side of which are conveniently arranged dressing rooms. The seats of the auditorium are arranged in semi-circle form on an incline floor. The seating capacity, including choir, is 190. That of the parlor is 50, making a total of 240 sittings. The wood work of the interior is of yellow pine, finished in natural color with varnish. The windows are of art glass in neat geometrical design, and the walls are plastered and frescoed in a tasty manner.

The building is heated by a large furnace in the basement. Only so much of the basement is excavated as is necessary for furnace and fuel. The building throughout is a substantial frame construction, and the roof, which is of slate, is thoroughly trussed, and the walls are sheathed. The cost of the building, exclusive of furniture, was about $3,500.





Educate, agitate, concentrate and you can do anything that ought to be done.

St. Paul says: "Let all things be done decently and in order."

The pastor who works without method is sure to make a mess of many things, and so mix and mangle meritorious and merciful movements as to miss not merely his mead of praise, but the very end of his mighty calling, as a minister to men.

Multitudes may be moved, but method must be employed in massing, mobilizing and marching, if many miles are made.

"Saved to serve" should be the slogan of every sanctified soul, the motto of every minister, and the rallying call of every congregation.

The only right way to do a thing—whether it be to drive a wagon, dig a ditch, or deliver a sermon—is the best way.

The Blood of the Grape*

"Until the last cluster of grapes is squeezed into the chalice of the last Lord's Supper that this world will ever solemnize, the discussion will probably go on concerning the wine that the Lord made for the wedding in Cana, and the kind of wine that should be used now in the Holy Sacrament. In these last days, unfermented wine is used in many of the churches, and without being at all dogmatic on the subject, we wish that on all sacramental occasions fermented wine might give place to the unfermented.

Let us bear in mind that in all our church memberships there are reformed inebriates, those who were once the slaves of alcoholism, but who by the grace of the Gospel have been liberated, and as one spark may set fire to a building, so one drop of strong drink may conflagrate the temple of a soul. Every communion season with an intoxicant in the passing cup may endanger the mortal and immortal life of a participant. John B. Gough, the mightiest of temperance reformers, sitting at the sacrament, took the bread, but did not dare to take the wine. No reformed inebriate ought ever taste the cup at the Lord's Supper if it have one drop of alcoholic flavor. Those of us who have been mercifully kept from the enthralment of strong drink cannot appreciate the power of the demon who squats at the bottom of the wine cup ready to snatch the tongue of its former captive. Instead of going into the Greek and the Hebrew languages to find out the character of the wine mentioned in the New and Old Testaments, let us use our common sense the best we can. "But did not our blessed Lord make wine for the embarrassed housekeeper at Cana?" Oh yes, he made it out of water, and all the wine the world or the church can make out of water will be harmless. But it would be impossible to imagine Christ making any such strychnined, or logwooded wine as now curses the earth. While here and there a church, through some special caterer or expert in grapery, may be able to select wine that is free from adulteration, the most of the churches who drink fermented wine at the sacrament, drink that which if honestly analyzed would in many sensitive natures produce regurgitation.

An instance coming under my observation made me favorable to the change proposed in the style of wine to be consecrated in holy ordinance. In my former church in Brooklyn the general assembly of the Presbyterian Church of the United States met to commemorate the Lord's Supper. There were over six hundred members of that general assembly. Many of them had their families with them. Then the members of all the churches in Brooklyn were invited to sit with us in the great solemnization. There were perhaps three thousand communicants present. The communion services of ten or fifteen churches were borrowed for the occasion. There were perhaps forty or fifty chalices and tankards gleaming on the long line of tables. The air was heavy with the odors of the wine. A good man, who had in other days been an inebriate, but who for many years had been a consistent and consecrated Christian, told me with a face still flushed with the excitement which he suffered from breathing the air that sacramental night, that he was nearly overthrown by temptation, and he said he thought it would be many weeks before he would recover from the effects of that inhalation. By vote of session we passed a resolution that thereafter we would at the Lord's Supper use unfermented wine.

Until all churches shall awaken to the full sense of responsibility on this subject, let all those communicants who were once the serfs of alcoholism take the bread at the Sacrament but bow the head in silence and let the cup pass without touching it so much as with the tip of the fingers."

*From an editorial by T. DeWitt Talmage, D. D., in the Christian Herald.